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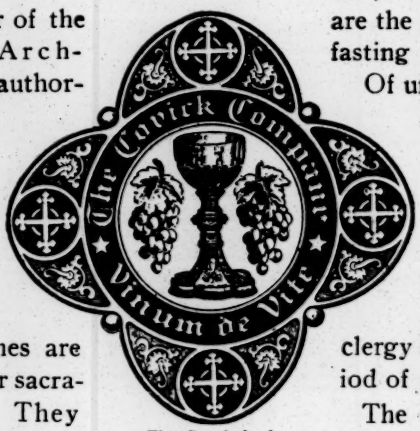

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THE VATICAN COUNCIL AND PRIESTLY SANCTITY.

THE third schema " De Vita et Honestate Clericorum " was introduced at the Vatican Council on 25 January, 1870, in the latter part of the XVIth General Congregation, and the discussion continued through seven Congregations, till 8 February. The text of the schema was distributed to the Fathers on 14 January. On 24 January, the day before the question was opened, Bishop Ullathorne wrote from Rome as follows: " I feel very strongly inspired to say something in the Council which, if well received, would be of great importance for the clergy, and the sanctity of the Church for all time to come. It is something on which I have thought much and long, if I can only so put it that others may see it in the same light." [1] Abbot Butler's admirable study of the Vatican Council is chiefly concerned with the history of the discussions which terminated with the definition of Papal Infallibility. He makes a short reference to the speeches from 25 January to 8 February, and the extract printed from a bishop's speech,[2] though a good example of a provocative bishop at his worst, is not at all representative of the speeches as a whole.

They are contained in Mansi, Tome 50, columns 517-700, and, prompted by Abbot Butler's references to Ullathorne's projected speech, I set out, with some misgiving, to read this rather forbidding volume. There are thirty-eight speeches altogether and, although Ullathorne did not himself ascend

[1] Abbot Butler, *The Vatican Council,* Vol. I, p. 235.
[2] Vol. I, p. 227.

the rostrum, the idea which he referred to seems to have occupied the attention of nearly every one of the fathers, in a greater or less degree. The discussion is of the greatest importance, even though, unfortunately, the prorogation of the Council prevented the promulgation of any decrees on the subject.

The first thing one notices is the extraordinary vigor with which many of the fathers denounced the schema presented for their approval, culminating, in one instance, with personal abuse of the unfortunate theologians who had framed it. It is divided into three chapters. Cap. I, after stating that clerics are called "in sortem Domini" and must therefore set a virtuous example to the laity, recalls the law of the Church with regard to wearing the tonsure and clerical dress, the avoidance of intemperance, avarice and other vices, and the misappropriation of Church goods. Cap. II deals with the recitation of the Office, the obligation of making a retreat every three or four years, and the provision to be made for old and infirm clergy. Cap. III is concerned entirely with the legal procedure in dealing with the graver breaches of ecclesiastical law.

In approaching the questions contained in the disciplinary schemata, it was hoped that there would be a truce to the somewhat stormy discussions which had arisen in the previous meetings, and that the fathers would deal more expeditiously with the practical issues submitted to them. This hope proved to be too sanguine. Not only in debating the schema "De Episcopis", but also in the schema we are examining, opinions were sharply divided. In spite of the appeals of the presiding cardinal, many bishops dealt at great length with the minutiae of canon law. Arguments, for example, concerning the advisability of the clergy wearing beards; protests against the practice of hunting with guns; suggestions regarding the acceptance of Mass stipends; all such topics can only be described as trivialities when brought before so august an assembly as an œcumenical council, composed of no less than 774 cardinals, bishops and prelates. Many of the questions raised (the reform of the Breviary, for example) have since been settled by ordinary disciplinary measures: the solution of many others is to be found in the new *Codex Juris Canonici.*

Putting aside these comparatively unimportant points, which nevertheless take up many columns of Mansi, the criticism of the Fathers of the Council was directed against two sins, so to speak, in the schema submitted to them: a sin of omission and a sin of commission. We will examine the latter first, although it is really of less importance.

With, perhaps, three exceptions, the bishops asked that Cap. III should be deleted or, at least, substantially modified. The point was raised by the first speaker, Cardinal Lastra y Cuesta, Archbishop of Seville, and was aptly expressed by Bishop Clifford of Clifton, whom several later speakers mentioned when recording similar views.[3] Bishop Strossmayer, always prominent in the deliberations of the fathers, objected to the stress which the schema placed on repressive legislation and urged with intense feeling that the bishops should be more mindful of the dignity of their absent clergy and of their good laborious lives: "fratres enim nostri sunt, consacerdotes nostri sunt, cooperatores in vinea Domini nostri sunt; praecipuam partem nostrarum curarum ipsi gerunt; sine ipsorum amore, confidentia, adhaesione, sine ipsorum pietate et zela omnis nostra contentio, et omnis nostra vocatio inanis manebit."[4]

It is quite evident that these views met with the general approval of the Congregation. Mgr. Haynald of Colocza (Hungary) noted the fact, after recording his approval of the words uttered by Bishop Clifford: "Vos, reverendissimi patres, prout observavi ex omni habitu vestro externo, probastis hanc enuntiationem et petitionem oratoris dignissimi."[5]

To this general agreement of the Congregation there were one or two dissentient voices. Mgr. Emmanuel del Valle, Bishop of Huanuco (Peru), was of the opinion that the offence in question was by no means uncommon, not only in America but elsewhere, and that the power of the bishops should be strengthened against the protection offered by the civil law to clerical offenders.[6] His unfortunate reference to the French clergy met with a stern rebuke from Mgr. Bravard, Bishop of Coutances, who suggested, perhaps with truth, that if there

[3] Col. 525 D, 606 D.
[4] Col. 661 B.
[5] Col. 634 B.
[6] Col. 620 A.

were clergy of that sort in France they came from elsewhere.[7] Strossmayer also, with his accustomed vigorous and picturesque speech, spoke in defence of the French Church.[8]

Attention has been called to the criticism of Cap. III of the schema, because it was only one aspect of a much wider and more important defect in the text submitted, a grave sin of omission, almost universally commented upon by the fathers. *The schema contained no adequate mention of the priestly obligation to perfection.* This serious omission was pointed out by the Primate of Hungary, Mgr. Simor, who was the first speaker at the XVIIth General Congregation on 27 January. It was not sufficient, he said, merely to state that clerics were called "in sortem Domini", but the decree should open with an exposition of the sublime dignity of the priesthood, of its functions in the salvation and sanctification of the souls of men, and above all of the priestly power of consecrating the body and blood of Christ and offering it for the world's salvation. From this statement the decree should then draw the obvious and necessary conclusion: "*ut exinde prono quasi alveo et sua sponte,* atque ultro sacerdotes perspiciant quam mundos oporteat esse illos, qui constituti sunt ut alios a peccatis emundarent; quam sanctos atque justos, qui constituti sunt ut alios justos et sanctos efficiant; quam Christo per omnia conformes in vita, qui in persona Christi quotidie offerunt corpus et sanguinem Christi pro salute mundi, atque sic passionem eius et mortem quotidie repraesentant; quanta puritate nitere oporteat illos qui non tantum quotidie offerunt, sed quotidie etiam sumant corpus et sanguinem Christi, qui est omnis sanctitatis fons." [9]

Nearly all the remaining speakers endorsed this criticism, e.g., "in tali proemio idea divina, dignitas, et ingens thesaurus bonorum immensorum, quae sacerdotii institutio humano generi attulit, exponatur: ut inde lucescat omnibus sacerdotibus non solum conditionis suae immensa dignitas, sed *etiam per ipsam fundata obligatio ad vitam puram, sanctam, devotam gerendam.*" [10] "Praeprimis opinionem reverendissimorum patrum

[7] Col. 651 C.
[8] Col. 662 B.
[9] Col. 529 D.
[10] Mgr. Melchers, Archbishop of Cologne; Col. 567 A.

accepto, ut in proemate schematis gravissimis necnon fervidissimis verbis dignitas et formidandum onus muneris sacerdotalis explicetur; et universus clerus pro sanctitate et amplitudine muneris sui incitetur *ad eam sanctitatem vitae studiosissime prosequendam, quae illis inesse debet,* qui sancta sancte tractare tenentur." [11]

Notwithstanding the requests, repeatedly made throughout the Council, that the fathers would refrain from repeating arguments already expounded by preceding speakers, the bishops not only recorded their opinion requiring the explicit mention of the obligation to sanctity assumed with the priesthood, but recorded it in many telling phrases, amplifying the words of Mgr. Simor: "Hinc est quod ecclesiae catholicae nunquam aliquid fuerit antiquius, quam ut sacerdotes salutaria illa monita, quae occasione suae ordinationis, adeoque in sanctissimo vitae suae momento episcopus ipsis impertitus est, semper prae oculos habeant, atque secundum monita vitam suam traducant . . . . *De hoc gravissimi momenti negotio concilium loquatur, concilium decernat, concilium statuat,* atque adeo ut toti mundo palam faciat, quantum momentum attribuat officiis et obligationibus sacerdotum: praeterea ut decreta ceu calcar et incitamentum addat bonis quidem sacerdotibus ad perseverandum in bono, iis vero qui nec frigidi nec calidi, sed tepidi sunt, ad alacrius currendum in bono, malis vero, ut tandem recogitant corde, atque a via prava convertantur atque vivant. . . . In proemio decreti commemoretur etiam, populum fidelem catholicum jus habere postulandi a suis sacerdotibus . . . . jus habere sanctum, jus certissimum postulandi a suis sacerdotibus ut per illos aedificentur in vita, aedificentur in moribus . . . jus habere illos praetendendi ut sanctam et integerrimam vitam agant sacerdotes, atque fideles convincant de eo quod lex evangelica, etsi sit observatu difficillima, non tamen est impossibilis . . . *non tam vos praecepisse videbimini quamvis vos praecipiatis, quam potius Deus qui sacerdotium instituit.* Non pro arbitrio praecepisse videbimini; proponetis enim regulas, et normas quae *ex intima natura status sacerdotalis,* illius status sacerdotalis, quem sacerdotes nostri a nemine coacti amplexi sunt." [12]

[11] Mgr. Dinkel, Bishop of Augsburg; Col. 582 A.

[12] Simor; Col. 528 B; cf. also 529 B, 530 A and B.

The moving words of the Primate of Hungary, insisting on the perfection required in the priesthood, from its very nature, from its divine institution, refer specially to the great body of the clergy throughout the world, who are bound solely by the sacred ties of the priesthood, not by vows and a religious rule. They are called "secular" priests, and Bishop Clifford in recording his full approval of the demands made by previous bishops for a radical alteration in the prœmium of the schema, took the opportunity of making a protest, which is as necessary now as it was then. "Invaluit mos iste loquendi de clero *saeculari,* ita ut saepe tam sacerdotes quam populi putent quod sacerdotes ad saeculum pertineant, quod non sint vocati ad perfectionem. Et omnino necesse est, est pars officii huius concilii, ut sacerdotes et populum edoceat de dignitate, et sanctitate, et perfectione sui officii".[13] It would appear that the Bishop of Clifton, in making this protest, was voicing also the views of Bishop Ullathorne: "I want to see," the latter wrote, "a good chapter drawn up in the Council on the status, sanctity and obligations of the pastoral clergy, and some such word as "pastoral" consecrated to their designation, that we may not always be tied to that detestable word 'secular' to mark them off. Everyone to whom I have spoken, the Archbishop and Reisach included, all think this of the utmost importance for the future well-being of them who have the real responsibility of souls on them."[14]

The misconception to which the Bishop of Clifton referred is due very largely to the equivocal meaning of the phrase, "state of perfection", which is commonly understood to apply only to religious and to the episcopate. If we are to follow some of the best ancient and modern writers, and say that the secular clergy are in a state of perfection,[15] it would, of course, add nothing to their essential obligations. The statements made by the Primate of Hungary and other fathers take it for granted that priests are bound by their state to tend toward perfection: e.g. ". . . quae necessaria sunt breviter indicanda, et postmodum sermo sponte veniet *ad statum perfectionis et*

[13] Col. 603 C.

[14] Butler, *The Vatican Council,* I, p. 148.

[15] E. g. Pourrat, *La Spiritualité Chrétienne,* II, Ch. V, p. 210; Vacant et Mangenot, *Dict. Théol.,* IV, 684; V, col. 907.

sanctitatis clericis proprium; qui sicut a populo officiis et ordinibus sunt divisi, ita summopere nitantur oportet ut vitae honestate, praeclaris virtutibus, et sanctis exemplis praecellant." [16]

Mgr. Caixal y Estrade, Bishop of Urgel (Spain), felt that this rule of perfection belonged, strictly, only to the episcopate, and that the Council should not require too high a standard of sanctity from the clergy in general. " Utinam clerici omnes etiam minoristae perfectionis apicem attingerent! attamen praeclarissimus auctor *De Celesti Hierarchia* iam optime adnotavit, Deum non eamdem sanctitatis et scientiae formam ab omnibus clericis exigere, sed insitis ab eo illustrationibus ait, Cap. III, proportione opportuna quemque ad proprii gradus perfectionem adducere. Prudentissimo ergo consilio patres Tridentini in decretis De Reformatione Sess. XIV et XXII formam perfectionis communem pro clericis non adeo sublimem designarunt, ut etiam perfectis, hoc est episcopis possit congruere. . . . Memores simus, venerabiles patres, hic non concionatorum nos fungi officio, non asceticum scribere tractatum, sed legislatores esse" (Col. 577 D). The bishop might also have quoted Cap. 6, *De Celesti Hierarchia,* " monasticus ordo debet sequi sacerdotales ordines et ad eorum imitationem ad divina ascendere," a quotation St. Thomas uses in teaching that greater interior sanctity is required in the priesthood than in the religious life.[17] In expressing a general demand for definite teaching concerning the sanctity of the clergy, the fathers had in mind, of course, those who are priests; the custom of ordaining minor clerics who have no intention of proceeding to the priesthood is no longer permitted by the Church.[18]

The observations of the Bishop of Urgel do not seem to have influenced the general judgment of the bishops. They continued to support and develop the arresting speech of the Primate of Hungary, regarding the inadequacy of the proposed schema. The concluding words of the Bishop of Coutances were a personal attack on the people responsible for the " miserandum schema ". " Quis est tam potens et tam audax in ecclesia Dei, ut possit per multas hebdomadas nobis praeci-

[16] Col. 686 B.
[17] II–II, 184, 8.
[18] Can. 973, § 1.

pere, ut insudemus in hoc schemate, ut verba perquam multa effundamus, ut adhaereat vox nostra faucibus nostris? Quis est ille auctor tam audax ut possit contradicere summo Pontifici. Summus Pontifex in primo anno electionis suae litteras misit, ut hortaretur clerum ad exercitia spiritualia facienda quotannis; auctor suadet triennis vel quatriennis. Quis est ille auctor? . . . . Quosdam interrogavi, et dixerunt, non est nostrum. . . Quis est ergo ille auctor schematis? A quibusnam subterraneis terris exiit, vel a quo coelo descendit? Eat ergo hoc schema unde venit, et ibi humatum sit cum lacrimis sui patris, si voluerit iste. Pro mea parte, ad illius tumulum unum hocce votum emittam: dormiat in pace, et fratres non habeat sibi similes." [19] This harsh and sweeping condemnation naturally caused a certain reaction in favor of the schema. Mgr. Gravez, Bishop of Namur, on the following day approved the document, in general, and praised its authors, amidst the applause of the Congregation.[20]

In many instances the fathers attempted to discuss and outline the means to be employed, in order to safeguard the sanctity of the clergy, a process which inevitably led to a consideration of detail which was far beyond the scope of so vast an assembly. The Primate of Hungary, amongst other suggestions, wished the Council to commend the Common Life amongst the secular clergy,[21] after the example of an institute founded by Holzhauser in the middle of the seventeenth century. The institute has since become extinct. No vows were taken and the members lived a community life under obedience to a superior. It is, at least, extremely doubtful whether a scheme of this kind would ever be an efficient means of promoting the sanctity of the clergy except for individuals who are personally attracted by it. It has the appearance of the religious life without the advantages which belong to a religious order, and it would tend to withdraw the clergy from the absolute disposition of the bishop of the diocese. But a degree of community life, such as exists in the presbyteries of England and America, seems to offer the best solution and the Code now requires it to be observed "quantum fieri potest"

[19] Col. 657 C.
[20] Col. 679 B.
[21] Col. 530 B.

(Can. 134). It was well defined by Mgr. Lyonnet, Archbishop of Albi: "Aliud assignatum est medium ad sacerdotes in bonis et sanctis moribus conservandos, nempe vita communis, non absolute ad sensum S. Augustini, S. Eusebii Vercellensis, S. Caroli Borromaei et aliorum qui hanc vitam instituerunt et duxerunt cum suis clericis: difficile esset temporibus nostris eam obtinere, cum clerici etsi boni et pii non disponuntur ad subeunda onera et incommoda quae imponit. Sed vita de qua loquimur in eo consistit quod sacerdotes parochiis deservientes sub eodem tecto habitent, et ad eamdem tabulam sedeant; sic quasi in familia adunati sub regimine pastoris, cuius sunt filii magis quam vicarii, illi presbyteri se mutuo aedificant, recreant et adjuvant." [22]

A rather kindred problem was raised by Mgr. Bravard with regard to seminarists who, having been educated largely at the expense of the diocese, elect to join a religious congregation against the advice of the bishop. Moved by a generous intention of serving God, they are also persuaded, he said, to take this step with a view to relieving their families of all anxiety in supporting them and with the prospect of arriving at the priesthood after a shorter course of philosophy and theology. The speaker admitted that one bishop excluded a certain congregation from his diocese precisely for this reason; the action was unjust, if you like, "'Gallina alis, rostro et unguibus defendit suos pullos:' et episcopi faciunt sicuti possunt, ut etiam suis diocesibus invigilent." [23] To some extent the situation is provided for in Canon 542 §2, which forbids clerics in major orders to enter religious orders, in opposition to the bishop's wishes, if their departure inflicts grave harm on the diocese. But it appears that there is no canon law restricting the freedom of departure of seminarists not in major orders, even when they have been educated on funds given expressly for the purpose of providing a sorely needed diocesan clergy.[24] The Bishop of Coutances, in asking the Council to legislate in this matter, was voicing the wishes of many bishops at the present day.

[22] Col. 659 C.
[23] Col. 654 B-D.
[24] Cf. Vermeersch, *Periodica*, 1924, XIII (145), (213).

Many of the fathers stressed the necessity of frequent prayer and meditation, if the holiness proper to the priesthood is to be preserved. The Bishop of Clifton gave a timely reminder that the prayer of the priest was his Breviary Office, and mentioned (was this the first time the story was told in public?) the excuse made by some priests for a hurried recitation of the office: "debeo recitare festinanter quia secus tempus non habeo ad orationem". He pleaded for a reform in the Breviary so that the whole Psalter could be said each week, a reform since carried out by Pius X.[25]

Unfortunately, a revised schema, in accordance with the wishes expressed by the fathers in the Council, was never discussed. The schema *De Romano Pontifice* was presented to the fathers on 6 March, and the official decree was scarcely promulgated before the Council was forced to prorogue its sessions. Should it ever resume its deliberations, doubtless the criticisms made by the bishops in 1870 will be borne in mind by the authorities who have to construct a new schema *De Vita et Honestate Clericorum* for conciliar approval. It is evident to all who have examined the question, that there is more than a tendency in certain writers to compare the priestly obligation to perfection with that assumed by religious, to the detriment of the former. "Status sacerdotalis," writes one, "licet dignitate omnium praestantissimus sit, ratione tamen perfectionis longe vitae religiosae cedit."[26] The statement can, I suppose, be defended on what Suarez calls a verbal quibble about the "state of perfection". It is harder to see any explanation for the teaching given in the popular *Dictionnaire Apologétique,* s. v. Vocation. The learned author forms a generous estimate of the sanctity of the clergy *de facto* but his theoretical doctrine is difficult to follow: "requérir une très haute perfection, voire une saintété intérieure plus grande que celle du religieux non-prêtre (*Summa. Theol.* 2-2, 184.6) n'exige pas que le sujet s'engage, au moins par profession formelle, à tendre à la perfection . . . Le sacerdoce est une fonction ordonée primario et per se au bien du prochain. La vie religieuse vise primario et per se la sanctification personelle du sujet. . . . Qu'est ce que demande l'église du candidat au

[25] Col. 605 C.

[26] Gury-Ballerini, 1901, Vol. I, § 1086.

sacerdoce? D'être apte á exercer les fonctions du culte. Rigoureusement c'est tout." It was against this teaching that the Fathers of the Council raised their voices. It was against this teaching that Pius X wrote in his *Exhortatio ad clerum,* mentioned in the same column of the *Dictionnaire.* " Equidem sunt qui putant, quin etiam profitentur, sacerdotis laudem in eo collocandum omnino esse, ut sese aliorum utilitatibus totum impendant . . . Haec sana doctrina mirum quantum fallaciae habet atque exitii. . . . Sanctitas una nos efficit, quales vocatio divina exposcit ".

If all that the Church requires, strictly speaking, from the priesthood is the ability to fulfil the functions of divine worship, the fervid exhortations given to priests during retreats, and before and after ordination, will be rendered largely nugatory. They will be regarded by many as orgies of piety, during which the clergy are exhorted to a degree of sanctity beyond that strictly required by the Church. Some express conciliar statement seems necessary at the present time, even as it appeared necessary to the fathers in 1870, in order to make it evident, beyond all doubt or quibble, that an obligation to sanctity is assumed with the priesthood. This is the doctrine of St. Thomas, the tradition of the Church as contained in the Ordinal, and the teaching of many bishops before, during and after the Council of the Vatican.

" There can be no state of life higher and in itself more holy than that of those who are called to be the ministers of the real and mystical bodies of Jesus Christ . . . The priesthood stands alone; there is nothing with which it can be compared. It is unique in its own sanctity and in the holiness to which it calls those upon whom it is bestowed . . . The priesthood in its own nature binds those who are called to it, and who have voluntarily accepted that call, to strive after perfection with a constraining force superior to all others that men may impose upon themselves. And in so obliging them it gives to them the power, if they will use it, of attaining the perfection to which it incessantly calls them. It is itself the reason and the means of their perfection, and they need none outside it." [27]

E. J. MAHONEY.

St. Edmund's, Ware, England.

[27] Cardinal Bourne, *Ecclesiastical Training,* 1926, pp. 6-7.

THE WRONG DISPENSATION: THE WRONG DECISION.

THERE is a dangerous and costly confusion, I fear, among some of our diocesan curias regarding the proper dispensation to be issued when a Catholic marries a supposedly baptized Protestant. And there is an equally rash attitude toward the validity of the marriages after those dispensations, when subsequent investigation reveals that the Protestant baptism had been merely a supposition. Lately I had occasion to go into one of these typical cases thoroughly. And I am convinced the re-presentation of what is the actual law in the case of Protestant baptisms and what are the facts in reference to the baptism of our second largest Protestant denomination in the United States will plainly show that there must be a quick reversal of the all too common practice of insisting upon mythical law and imaginary facts. I do so with pleasure because I am at the same time redeeming in part a promise I made in the pages of this REVIEW to give the results of an experimental study of Protestant baptisms in the United States.

The case I refer to was that of a Baptist woman married to a Catholic man with a mere *mixtae religionis* dispensation. After separation and divorce the Catholic man contracted a civil union with another non-Catholic woman and has had children by her. The priest in the new parish thought the civil union might be validated on account of the likelihood of the invalidity of the church marriage owing to an undispensed impediment of *disparitas cultus* arising from the invalid Baptist baptism. Accordingly the case was presented to the matrimonial division of the same curia that had refused to give more than a pure *mixtae religionis* dispensation in the first instance. The petition was promptly rejected on the monstrous grounds that Rome has repeatedly declared *all* Protestant baptisms are valid *in ordine ad matrimonium.*

Now we know in advance that Rome never made any such declaration for the very good reason that Rome, acting through the Holy Office, could not promulgate rules of practice implying principles at variance with the whole trend of sacramental theology and confirmatory of the Protestant charge that Catholics give the sacraments a *magical* efficacy, whereas the truth is we make them divinely efficacious through *human*

administration. But once we look into the baptismal jurisprudence of the Church as revealed in the decisions of the Holy Office cited in the sources of Canon 1070 §2, we are surprised at only one phase of that jurisprudence. I mean its extreme up-to-dateness.

I.

Three of those decisions give the substance of that baptismal jurisprudence and at the same time indicate the lines of its development. The first decision,[1] issued 17 November, 1830, was in response to the query of how Protestants living in localities of doubtful baptisms were to be considered when married to Catholics. Were they to be considered as laboring under the impediment of *disparitas cultus?* The answer is illuminating because the frequently quoted clause—" censendum est validum Baptisma in ordine ad validitatem matrimonii "— is only one out of the decree's three provisions and has reference only to those baptisms which actual investigation has discovered to be doubtful. In this particular decree, deference is shown to one category of Protestant baptisms that cease entirely when we come toward the end of the century; for the decree declares that those Protestants whose sects use a valid ritual of baptism are to be considered validly baptized. This accorded to baptisms of certain Protestant sects a working validity on the strength of the ritual alone, as is done generally, with the baptisms of schismatics of the Orient. But on 17 January, 1883[2] this rule was changed into the prescription that the mere fact of the Anglican ritual having been used did not beget a working certainty of valid baptism.

But to get back to our first decree, that of 1830. We find that the other rituals mentioned are those which prescribe the conferring of baptism without the necessary use of essential matter and form. In this event each case of baptism is to be examined on its merits; and it is only when doubt persists that the baptism is to be considered as valid in relation to the marriage in question. The implication is evident. If the same investigation happened to show that the baptism had been certainly invalid, then the marriage would be considered

[1] *Codicis Juris Canonici Fontes,* Vol. IV, pp. 152-53.
[2] *Fontes,* Vol. IV, p. 411.

as null and void, just as in the third case where the fact is certainly known that the sect does not baptize at all. The expression, "ex consuetudine actuali illius sectae," is worth carrying in mind; for in the third decree it receives an extended meaning.

We are now at the second decree, issued 18 December, 1872, and addressed to the Vicar Apostolic of Central Oceanica.[3] The part pertaining to baptism revolves about doubts that had been proposed by this missionary prelate. And the doubts are based upon a supposed *necessary* connexion between the errors of the minister baptizing and the intention that the said minister carried into the ceremony. Before formulating a denial of this false doctrine in sacramental intention, the Holy Office quotes Pope Benedict XIV as saying that a bishop must beware of pronouncing baptisms doubtful on the *score alone* that the baptizing minister did not intend to regenerate; for Pope Saint Pius V had already forbidden the Calvinists in France to be rebaptized on these grounds alone.

Then the Holy Office cites Bellarmine as refuting the alleged doctrine of Trent to the effect that the minister in order to confer validly a sacrament must intend not only the sacramental act but also the sacramental end. And to illustrate how the end of a sacrament, in this case regeneration, need not be intended, the Holy Office instances the example of Pope Innocent IV, who had pronounced valid a baptism conferred by a Saracen, in spite of the fact that the infidel said he did not believe the immersion had done anything else than *wet* the person baptized; provided, of course, that the same Saracen had intended to do what others do in baptizing. Thereupon the Holy Office concludes with a negative response to the twofold doubt proposed and assigns as a reason the commonplace of sacramental theology, to wit, that an error about the effect of baptism does not destroy the intention of doing what the Church does. In other words, so long as a person intends to baptize, he validly confers the sacrament, no matter what his views of baptism may be. Quite clearly such a person intends regeneration implicitly; otherwise, he could not intend the action, the *quod facit Ecclesia.* The Church has always been at pains to assert that the *finis operis* of no sacrament

[3] *Fontes,* Vol. IV, p. 335.

need be intended explicitly. And this is what the Holy Office drives home through this second decree with telling force.

This same doctrine, however, differs greatly from the one with which we are concerned, namely, that a Protestant baptism outwardly regular is valid; or that a Protestant so long as he conforms to the ceremony of baptism has to intend to do what the Church does, that is, to baptize, to do what Christ instituted, to carry out what His true followers practise, etc. Such an assertion is an adoption of the Protestant *forensic* intention and a surrender of the Catholic *human* intention. Baptism must be intended simply, not qualifiedly; for in the latter instance something else besides the thing left by Christ to do is willed. To illustrate by two examples. "I want to baptize,—and baptism is a mere sign of regeneration; it does not in any way effect regeneration," etc. Here we have baptism simply willed or intended; and the accompanying error does not touch the intention at all: therefore, it does not exclude regeneration, which is implicitly willed in the very *act* of baptism, so long as this act is not qualified by a qualification destructive of the *finis operis* of the baptism, or regeneration. But things are just the other way if I say implicitly or explicitly: "I intend to wash, sprinkle or immerse this person in water in the name of the Father and of the Son and of the Holy Ghost as a *sign* of his regeneration and not as in any manner effecting that regeneration; for such is the baptism that Christ instituted and commanded to be given in the name of the Most Holy Trinity." Here we have something intended that is not baptism.

II.

The thing intended is as truly an exclusion of the sacrament of regeneration as the early Protestant "Lord's Supper" or "Communion Service" by regularly ordained priests was the exclusion of the Sacrifice of the Mass; or as the Anglican giving of orders under Edward and Elizabeth by bishops, who had themselves been validly consecrated, was the exclusion of the sacrament of orders. In each instance the more general intention of doing what Christ had done and ordered repeated to the end of time was actually qualified by a particular heretical intention incompatible with the nature of the Eucharist

and of Holy Orders. There was the absolute desire to exclude sacrifice, the desire to renew the Last Supper in a commemorative, even a sacramental way, but at the same time in no manner as a Sacrifice. There was the desire to set apart ministers of Christ, yes; but not sacrificing ministers, merely preaching or baptizing and communion-giving ministers. In like manner, in the intended symbolic baptism there is the absolute desire to have a baptism which does not regenerate but which merely proclaims regeneration otherwise effected.

Our second decree, then, teaches that regeneration has not to be explicitly intended in baptism. The intention of *baptizing* suffices; but of baptizing simply, not qualifiedly, when the qualification introduces something essentially different from what Christ ordered done through baptism. And this second decree orders inferentially what the third decree, the one we are about to consider, orders expressly. That is, we must find out what intention the minister actually had in baptizing and judge accordingly of the validity or the invalidity of the baptism, and not at all determine the validity or the invalidity from the *a priori* opinion of the minister's doctrine on baptism. The question is purely one of fact.

The third decree, 24 January, 1877,[4] is much better known for what it does not teach than for what it does. The Bishop of Nesqually (former name of the present diocese of Seattle) had again brought to the fore doubts about baptism and about marriage based upon Methodist errors of non-regeneration and dissolubility. The Holy Office's pronouncements on the marriage doubts can be dismissed with the remark that the bishop was ordered to act upon, not what Methodists thought about marriage but upon what the parties contracting marriage actually intended against the indissolubility of the union, either directly or indirectly, explicitly or implicitly, in the event that they intended anything against it. But the pronouncements on the doubts of baptism are so strikingly up-to-date that we are inclined to look at the year of the decree a second time to make sure that it did not emanate from the Holy Office after Pope Leo XIII had condemned Anglican orders.

[4] *Fontes*, Vol. IV, pp. 366-374.

The doctrine of the second decree, that of 18 December, 1872, is rehearsed. The bishop was told that errors about baptism alone do not preclude a right intention, nor do they of themselves beget a general presumption of invalidity. The bishop was then reminded of the general rule which had been laid down on 10 March, 1824, and repeated on numerous occasions afterward, whereby it is ordered that when converts come from sects which do not baptize at all or which baptize invalidly, as the Quakers do, those converts are to be solemnly baptized before being admitted to the other sacraments; but that persons coming from denominations such as the Anglicans, who not only baptize children but who, as their ritual shows, baptize validly, are to be received into the Church upon their abjuration of heresy and absolution from censures. However, the individual cases presented are to be gone into separately; for abuses of administration or other reasons can cause a serious suspicion of invalidity to arise. If that suspicion is not cleared up, conditional baptism is to be administered secretly.

With this as a background the Bishop of Nesqually was told that if there is any general presumption which can be entertained as a working principle, it will have to be derived, not from the defects and abuses of individual ministers of the different sects but from the character, nature and, above all, from the actual practice of those same sects. Hence with regard to the question at issue (the baptism of the Methodists under consideration), only two queries are pertinent: 1. whether or not the rite of administering the sacrament of Baptism as retained by the Methodists of those parts has anything in it that could induce nullity; 2. whether or not the ministers of that sect do as a matter of fact follow those prescriptions. The first query can be easily answered by consulting the rituals of the sect in use in that region to see what has been prescribed for the administration of baptism; the second, by careful and prudent investigation in each case to ascertain the fact of baptism and the mode of administering it. If after investigation it appears that there was no baptism conferred, or that baptism was invalidly conferred, then absolute baptism must be given those who present themselves for admission into the Church. But if after investigation there is a

doubt, a prudent fear, then the persons in question should be baptized conditionally, though secretly.

There follows a caution against erecting a slight or scrupulous doubt into a probability and consequently not escaping the guilt and penalties attached to the sacrilegious iteration of baptism.

III.

Now we are in a position to ask what the Baptists do in regard to matter, form and intention in baptizing. The Nesqually decree just summarized stresses the need of all three concurring for the validity of a sacrament. And I hardly need observe that ritual does not necessarily mean a book of forms, but can include unwritten ceremonies or practices employed before and during the administration of the sacrament. The same Nesqually decree uses marriage ritual in both of these senses.

First, however, I would have my readers bear in mind that with Baptists, as their very name implies, baptism is a primary heresy, a distinctive heresy. Hence, antecedently, Baptists would be expected to act upon their errors of baptism. With them baptismal heresies would be expected to be cherished in practice and not merely allowed to remain simple or theoretical heresies. With the Reformers as a body, the Mass it was that mattered; and the Mass they immediately got rid of and with it the sacrament of Orders. The priests who went with the Reformation could have said Mass validly when they stood at their "communion tables" and pronounced the words of consecration over the bread and wine before them. But they did not do so, because they had developed a direct hatred of sacrifice, and they were intent on excluding the notion of sacrifice from the renewal of the Lord's Supper. So also those fallen-away bishops could have ordained validly. But they didn't, because whatever words they used in the laying on of hands, even those of the Roman Pontifical, they pronounced them with an intention of making other than sacrificing ministers. And so in regard to the Baptists, we would expect that they, with their hatred of baptismal regeneration as Rome's corruption of Christ's blessed teaching of regeneration by faith, and with their logical postponement of the ordinance of baptism until the years of discretion have manifestly come to the

youthful candidate for the ritualistic profession of Christian character previously acquired through a saving belief in Christ (their baptism); I say we would expect the Baptists to exclude all thought of regeneration from baptism. The very dominance of their baptismal heresy would seem to banish the probability of that heresy remaining dormant and compel it to be active, even militantly so.

Let us see, therefore, whether these conjectures are borne out in the actual baptismal practice of the Baptists. There is only one way of doing this and that is by calling in expert witnesses, typical or representative Baptist ministers from different sections of the country. We shall begin with the Reverend Harold Froude of the St. Louis district (I am using fictitious names where necessary to hide identity; since I cannot presume these ministers would be willing to be quoted under their own names in print). On 30 September, 1926, I wrote this ministerial acquaintance of mine the following letter:

I want to begin this note by expressing anew my appreciation of your good offices last year when I was in search of reliable sources of information on Baptist Baptism. Having come to another angle in my investigation I am going to ask you for further help.

My purpose now is to find out whether the very plain doctrine of Baptists on baptism is carried into practice when it comes to pronouncing the traditional formula of baptism.

For that reason I am setting down a paraphrase of the sense that Catholics and Eastern Orthodox give the formula and ask whether you think Baptist ministers as a rule give the formula a sense essentially different from that of the above churches. That paraphrase would read to this effect: *I wash you in water in the name of the Father and of the Son and of the Holy Ghost as the act of begetting you in Christ, or of begetting you anew of water and the Holy Ghost.*

I feel the question I have just asked seems useless in view of the positive doctrine of the Baptists on baptism; yet whether or not Baptists use the traditional formula with merely the intent to baptize as opposed to baptize in this or that manner is a fact; and the ministers are the best witnesses to the presence or the absence of that fact.

Again, is there a Baptist ritual for baptism published? If there is, where can a copy be procured?

Am I correct in concluding that a trial or test of regeneration, or of the new birth, always precedes baptism with the Baptists?

Gratefully yours,

JOSEPH P. DONOVAN, C.M.

Two days afterward, Mr. Froude answered in a letter whose entire text I will transcribe:

Dear Father Donovan:

Replying to your letter of the thirtieth, which reached me yesterday:

Baptist ministers would give the formula you suggest a different sense from that which you indicate. In the Baptist doctrine the act of Baptism always follows regeneration, and is not a part of it. In the Baptist Church a man must first confess that he is a Christian before Baptism. In the Baptist doctrine Baptism is an act signifying that the person has already been regenerated. Therefore a person first professes that he is a Christian before a Baptist minister will baptize him.

There is no Baptist ritual for Baptism published to my knowledge. All Baptist ministers, however, use essentially the following formula: *On profession of thy faith in Our Lord and Savior Jesus Christ and in obedience to the Divine Command, I Baptize thee* (name of person) *into the Name of the Father and of the Son and of the Holy Spirit. Amen.*

If I can be of any further assistance, please do not hesitate to call on me.

Cordially,

H. FROUDE.

A few days after this I sent him the following questionnaire:

BAPTIST.

Which of the following paragraphs, if any, expresses the meaning that your denomination gives the baptismal formula and in consequence the meaning that most ministers of your denomination actually (as opposed to constructively) have in mind when they pronounce the sacred words:

I baptize thee in the name of the Father and of the Son and of the Holy Ghost?

1. I wash you in water in the name of the Father and of the Son and of the Holy Ghost as the act of begetting you in Christ, or as the act of begetting you anew of water and the Holy Ghost.

2. I bury you in water in the name of the Father and of the Son and of the Holy Ghost as a sign of your death to sin and of your resurrection to a new life in that rebirth which has already come to you through faith in Christ.

3. In immersing the candidate and pronouncing the words of the formula over him I expressly intend to do whatever He who instituted baptism, Our Divine Saviour, wants done and I have no other

intention. In other words my meaning is entirely implicit; since I cannot undertake to say with certainty what the intent of baptism is.

On the sixth of October he sent a note to this effect:

Dear Father Donovan:

I think paragraph No. 2 expresses the meaning of Baptist ministers.

Cordially,

H. FROUDE.

About this time I had sent out several dozen copies of the same questionnaire to priests of my acquaintance, with the request that they get the local Baptist ministers to sign it. I sent these priests questionnaires with changed texts for Presbyterian, Methodist, and Congregationalist ministers. About half a dozen were returned for each sect. But in no instance did a Baptist minister mark other than paragraph No. 2 as expressive of Baptist intent. When comment was added, it was to the effect that paragraph No. 2 expresses exactly the meaning given the baptismal formula by Baptists, as did the Reverend Roger Williams of Wichita, Kansas, and the Reverend Reedy Smith of Brooklyn. Yet two of these six ministers went into something of the same detailed explanation that had characterized the answer of the local Reverend Harold Froude.

Thus the Reverend F. A. B. Channing of Denver wrote the Reverend Hugh L. McMenamin, the convert-making pastor of the Cathedral, this letter of doctrinal exposition and practice:

REVEREND HUGH L. MCMENAMIN,
1501 PENNSYLVANIA STREET,
DENVER, COLORADO.

OCTOBER 21, 1926.

Dear Sir:

Yours of the twentieth instant received. I am glad to answer your letter and to tell you how the ordinance of Baptism is construed in our denomination.

In the first place, we do not regard baptism as a sacrament at all. To us, it is purely an ordinance, and the difference is this: a sacrament is considered by us as a channel of grace, through which divine benefits pour upon the soul, while an ordinance is simply a

command. We do not baptize any but those who are already believers in Christ as Saviour; and hence we do not baptize infants. We do not baptize people in order to make them Christians, but because by faith in Christ they are already Christians. We baptize only by immersion, and this for three reasons:

1. In imitation of our Lord's baptism, as in Matthew 3: 13-17.
2. In obedience to our Saviour's command, as recorded in Matthew 28: 19-20.
3. In illustration of our Lord's death, burial and resurrection, and of a similar experience in the life of him who is to be baptized, as in Romans 6: 3, 4.

The words which are used by us in administering the ordinance are as follows: (the candidate having first affirmed a vital faith in Christ): *Upon this confession of thy faith and in obedience to our Lord's command, I do now baptize thee into the name of the Father and of the Son and of the Holy Ghost. Amen.* It will be seen, therefore, that our attitude in respect of baptism conforms more really to formula No. 2 in the sheet which you enclosed.

I trust this reply will answer your purpose.

Yours truly,

F. A. B. CHANNING.

The Reverend Pelatiah Webster of a Baptist divinity school sent Monsignor Shannon of Chicago this answer:

OCT. 11, 1926.

My dear Monsignor:

I would be very glad to fill out the enclosed, but I am not a Congregationalist. I have been preaching for that church for seven years—and have just closed my ministry there—but I am a member of the Baptist Church. If your friend would like it filled out as the Baptists understand it, position No. 2 would be proper. [No. 2 in the Congregationalist questionnaire had read: *I wash you in water in the name of the Father and of the Son and of the Holy Ghost as a sign of your re-birth in Christ through faith and not as in any manner effecting that re-birth.*] I do not think any of the three would represent the Congregationalist position. As a matter of fact they have changed the meaning of baptism and it has become a purely dedicatory rite with no reference to the "washing" symbolism. But I have no authority to speak for them.

Yours sincerely,

PELATIAH WEBSTER.

A fitting conclusion to this specific testimony of Baptist intent in baptizing is what Doctor E. S. Marmond of Exclusive Park (a suburb of Chicago) wrote. I had sent him a questionnaire personally, because previously in an interview, taken down by a stenographer, to learn his own intention in baptizing, I had been lifted by his answers completely out of the atmosphere of early post-Reformation baptism which our text books are so liable to create. I had learned with amazement that he had intended symbolic baptism just as explicitly as any priest intends regenerative baptism. I had learned that Baptists everywhere in the country are thus minded. I was told by him that I had given him a new outlook when I had asked if ministers might not form their intention in baptizing along these lines: "While I myself altogether incline to symbolic baptism, yet in baptizing I want to do what Christ our Saviour has ordered done, whether that be symbolic baptism or regenerative baptism." He assured me that never, either in Baptist seminary or among any group of Baptist ministers, had he heard the proposition so much as hinted at that it might be well in baptizing to intend foremost and primarily to do precisely what Christ wants done. He checked paragraph No. 2 and appended the following personal note:

My dear Father Donovan:

I recall with pleasure your visit a year ago. I have indicated the statement above which represents the Baptist idea of baptism.

Whenever you may be in Exclusive Park, I sincerely hope you will make me at least a call.

Very truly yours,

E. S. MARMOND.

The fact that Doctor Marmond had been a Baptist minister during most of his long life and is now the head of a union church, causes his testimony to be doubly significant. Mr. Froude of St. Louis had said the same thing about Baptists everywhere agreeing on symbolic baptism and on no other one point of either doctrine or practice.

IV.

So much for personal testimony. Now for three specimens from a solid body of Baptist literature of the same import. The first is the book called *The New Directory for Baptist*

Churches, widely used among Baptists as a doctrinal handbook. It was published in 1859 and in its present form in 1894: the author was Edward T. Hixcox, D.D. No one can read that book without clearly understanding that Baptists do not baptize *to regenerate,* but baptize *to proclaim* previous regeneration. Two paragraphs, under the general head of *Distinctive Characteristics* and under the special head of *Proper Subjects for Baptism,* will suffice:

> Baptists assert that the only proper subjects for baptism are regenerated persons; those who have exercised and professed a saving faith in Christ, and are living orderly Christian lives.
>
> On the contrary, some hold and teach that unregenerated persons may be baptized as a means of grace; while all Pedo-baptists claim that unconscious infants, unregenerate and incapable of faith, should receive baptism on the faith of the parents, or sponsors. All of which Baptists declare to be plainly contrary to the word of God and the economy of grace.

The second is a book published in 1919 by the late Reverend George W. McDaniel, a pillar among the Baptists of the South, under the title, *The People Called Baptists.* On page 41, in refuting one of the supposed Baptist doctrines, he had this to say on the proposition that baptism is necessary for salvation:

> This has never been a tenet of the Baptists. They are the only people in the world who hold—exactly the opposite, that salvation must precede baptism.

And all through his book he insists upon the doctrine, one time explicitly, another time implicitly, that only those who have already been regenerated by faith are capable of baptism.

The third, *Baptist Beliefs,* is a book brought out in 1925 in its fourth edition by the Reverend E. Y. Mullins, D.D., LL.D., President of the Southern Baptist Theological Seminary. Under the heading of baptism he writes (pp. 68-69):

> Baptism is an ordinance of Jesus Christ established for perpetual observance by his people. Every believer or regenerate person is under obligation to submit to this ordinance.
>
> Baptism does not regenerate. It is to be administered to those who have previously been regenerated by the Spirit of God. Baptism

does not secure remission of sins save in a symbolic way. The previously forgiven person is the only proper subject for baptism.

In the face of the above unbroken uniformity of baptismal doctrine and practice among the Baptists, I note appositely that a local Congregationalist minister, Simon Winthrop, now of Plymouth, speaks thus of his denomination in the questionnaire:

> I am afraid that it is impossible to paraphrase the meaning that Congregationalist ministers give the baptismal formula. Each minister is so much a law unto himself, that there is no universal rule. We have no printed ritual of baptism that I know of.
>
> My own interpretation of the rite is a symbolic one; the baptism represents an external token of what should be an internal fact.

The Reverend Ezechiel Drummond of Denver, a Methodist, checked the symbolic intent, but still thought he should append these words of explanation:

> As you are aware, it is difficult, in fact impossible, for any one man to speak for our denomination in this matter. I would say that No. 2 most nearly represents the thought of Methodism in this connexion, but there are many Methodists who would find their thought and belief expressed in No. 3 and others in No. 1. I believe however that No. 2 would more nearly represent the position of Methodism.

As a haphazard confirmation of the foregoing Baptist practice in baptizing, I might cite what the priest in the Baptist-Catholic marriage case mentioned in the beginning of this article found when he interviewed two country Baptist ministers. The time was July and September of 1929. The priest, accompanied by a near-by Catholic pastor, called upon the Baptist minister in the town where the woman's mother lives. The minister, after describing outwardly the correct matter and form of baptism, told the priests that with Baptists the candidates are asked whether they are Christians before baptism and by this act of professing Christ they are regenerated. When the priests went to a neighboring town to visit the successor of the deceased minister who had baptized the woman, they were informed that *all* Baptist ministers hold that the subject of baptism is regenerated by a profession of

faith previous to the baptism and that the baptism is merely an initiatory rite and not essential to salvation.

As a weaker application of the principle that the use of an heretical ritual in the administration of a sacrament begets a presumption of that sacrament's invalidity, I might call attention to an article appearing in the July *Month* (London). The writer contends that baptism given under the new Book of Common Prayer in private use among some Anglicans will certainly be invalid; for the makers of that book changed the ritual of baptism with the intention of rejecting regeneration. Hence under the universal principle laid down by Pope Leo XIII in condemning Anglican orders the ritual is heretical and the baptisms conferred under it presumptively invalid. But with the Baptists the rejection of regeneration is so express and so militantly proclaimed from first to last, apart from the heretical mode of baptizing, that we must conclude their baptism is not only presumptively invalid, but actually invalid. No better instance could be found of a sect setting about deliberately to destroy that which is inseparably connected with a sacrament.

IV.

If the point of our discussion is well taken, and I am absolutely confident it cannot be successfully challenged, there is a strong call for a reversal of both chancery and judicial procedure where the question of Baptist baptisms is concerned. To continue using pure *mixtae religionis* dispensations for Baptists is not only to expose marriages to nullity, but it positively promotes invalid marriages. And when such marriages have been contracted and a separation has been effected, to refuse upon lawful petition to declare them invalid is not to use judicial powers discreetly, but to lay claim to super-legislative prerogatives. Nor is there anything to justify issuing *mixtae religionis* dispensation with the *disparitas cultus cautela*. For in Baptist baptisms there is an absence of probable validity and a presence of certain invalidity.

If it be objected that the testimony of eight Baptist ministers and three Baptist books is not sufficient warrant to act upon, I answer that it is surely sufficient warrant to make anyone doubt the lawfulness of his contrary course of action.

Who will gainsay the contention that whether Protestants in the United States in the present year are baptizing validly, doubtfully or invalidly is a question of fact to be ascertained by finding out what the actual practice of the different sects is? Who will gainsay the second contention that the actual baptismal practice of a given denomination in a given locality can, like any other fact, be learned by proper inquiry? If the chancellor of diocese Z, for instance, wants to know what the Baptists or any other denomination of the diocese do in baptizing, he has means at hand to find out. So has the person exercising judicial powers where the status of an attacked marriage hinges on the validity or invalidity of the Protestant baptism. In the very nature of things, each official has to appraise the facts before he can apply the law. Is it not high time that we face facts in the matter of Protestant baptisms and their matrimonial implications?

JOSEPH P. DONOVAN, C.M.
Kenrick Seminary, St. Louis, Missouri.

THE PRIEST AND PRAISE.

PRAISE, criticism and boasting offer to the priest three problems that are generally found among men and are subtle and perhaps baffling. If the instinct of self-preservation is normal in all of us, it must lead to efforts at social as well as physical self-preservation. That is to say, a priest should wish to make himself effective in the field of his work. His reputation and recognition are phases of his social self-preservation. Just as one will instinctively avoid a physical danger, one will be concerned about everything in social life that threatens to diminish one's importance or standing.

Criticism of a serious kind hurts a person's estimate of himself and awakens a sense of humiliation or futility. It is a disconcerting blow at self-confidence. Those are rare natures which are honest enough to see in justified criticism an opportunity for improvement. Average natures do not succeed in reaching that level. Perhaps boasting is nothing other than an offer to assist others in gaining a satisfactory estimate of us. We excuse them from labor by giving them the information that they may need in order that their appreciation may equal

our expectations. There are many varieties in boasting. It may be evident or hidden, direct or indirect. But any method that we employ needlessly to acquaint others with our excellence may be looked upon as a form of boasting.

On the other hand, praise informs us of a high estimate placed upon our worth. It ministers to our self-satisfaction, improves our self-confidence and stirs feeling most agreeably. In ways like these the experiences mentioned seem to be associated with our instinct of social self-preservation. They go deeply into life. On account of their universality they must indicate services associated in some way with normal life. But they who praise or criticize are not always truthful and impersonal. Criticism may be mean and without justification. Praise may be indiscriminate and sink to the level of flattery. Boasting may be prompted by neither good taste nor intelligence. In this way three difficult problems appear in the spiritual life of a priest and rare wisdom is demanded in solving them. Spiritual writers warn us against the seductions of praise which expose us to the danger of vanity. They ask us to bear with criticism for the sake of our humility. They have little patience with boasting, not so much because it is in bad taste as because it is evidence or promise of false pride. It is not easy to discover the help that we actually derive from spiritual literature in respect of the three problems. But the priest who is spiritually minded and at the same time sensible will recognize that it is his task to deal with the three in a way that will insure his wisdom.

A normal man needs a certain amount of praise, or assurance of appreciation, if this be the better term. It is stimulating, a source of perfectly legitimate pleasure. If he could but be praised for only what he does well and if the praise were given with discrimination, good should result. But there is danger that the natural need of praise will be supplemented by a craving for it. When praise becomes a direct object instead of remaining a simple by-product, it is the beginning of a dishonest attitude which perverts thought and solicitude in a harmful way. The giving of praise when it is deserved and the withholding of it when it is not deserved represent an ideal condition that is not too often found. And this occurs because they who praise, frequently lack discrimina-

tion and insight. They will speak as highly of poor work as they would of good work. They will use extravagant terms because they have a poor sense of word values. Those, for instance, who speak of sermons as grand, wonderful, beautiful, have poor mastery of language and little understanding of what the sermon brought to them. But if they were alert in describing a poor sermon as terrible or futile, they would be equally indiscriminate in their language but possibly honest in their action. If we keep in mind the fact that those who have fine feeling recoil from expressing unpleasant truth, and no one likes to hear it, we can understand the general characteristics of praise that is given with so much generosity if not discrimination. One does not tire of repeating the story of two French ladies who had just heard a poor sermon in a Paris church. They were discussing it with little favor when they saw the preacher approach. One of them remarked in a whisper. "Here he comes. We must give him the alms of a lie."

I.

The priest should be on his guard against the seductions of praise. From a spiritual and psychological standpoint this is difficult for anyone. It is so subtle and agreeable, so reassuring and satisfying that even when it is given with discrimination and it is really deserved, there is no certainty that it may not ultimately do harm. It should not do so and in many cases it does not do so. Nevertheless it may easily disturb motives and hurt the interior honesty that is the condition of all good work whatsoever. The recklessness and generosity with which a priest's friends constantly offer praise aggravate the difficulty of maintaining a satisfactory spiritual attitude in respect of it. It is possible without offending against good taste, for the priest to let his friends know that extravagant and indiscriminate praise gives him little satisfaction. If this is accomplished in fair degree, he will remove at least one little danger from his pathway. If he can but succeed in letting his friends know that intelligent criticism may be fearlessly uttered and will be welcome, he attains to a situation that is in the highest degree creditable. If the writer knew how this can be accomplished tactfully, he would not fail to suggest

the method of it. But he does not know. Certainly one way not to be followed is that of humiliating those who in their mistaken kindness offer praise that is not welcome. A clerical organist was once congratulated on the high quality of the music at a funeral. He replied gruffly: "I do not need you to tell me when my music is good. I know it myself."

Something may be said in defence of those who praise freely. There is a curious state of mind that bears directly on the situation. If, for instance, a priest has just preached a sermon on an occasion which gives him distinction and he meets one of his hearers immediately thereafter, the preacher will expect a reference to the sermon and the hearer will feel obliged to make it. The latter does not like to say anything unpleasant and the former is not eager to hear it. An easy way out of the situation is found by praise, whether or not deserved, whether or not discriminating. And if by any chance no reference to the sermon is made by the hearer, the priest in whom vanity has begun its subtle work will contrive to draw it into the conversation with the hope of hearing pleasant phrases.

There are other aspects of the problem. Praise renders accessory services which are sometimes welcome. A priest who has an inferiority complex will find momentary release from it through any kind of praise. It awakens self-confidence and helps to overcome a kind of depression or timidity that accompanies such a state of mind. If a priest has a lingering suspicion that he is not doing his best in his clerical duties, praise coming from any source and on any occasion will weaken his wholesome self-criticism; and he will be inclined to feel that he may really be better than he thinks he is. The sweet tones of praise divert attention from uncomfortable self-knowledge and spread their music throughout all life.

The ideal attitude toward praise, like all ideals whatsoever, is extremely difficult of attainment. Praise intelligently offered for work that is honestly and well done has little danger for anyone when thorough work with purity of motive is cherished as a beloved ideal. Where those elements are found, one is constantly on guard against deterioration; and when a reputation for these qualities is well established, it

removes nearly all if not all of the seductions so generally associated with the indiscriminate love of praise and with indiscriminate ways of giving it. Shapespeare says somewhere that our praises are our wages. When they are confined to good work well done it is not so much praise as appreciation, and all of us are the gainers as we meet true appreciation. Deserved recognition adds to our strength, improves our industry, and refines our aims. When praise is indiscriminate and undeserved, it may become for the moment Shakespeare's wages, but the payment is made in counterfeit. One who can remain entirely unaffected by undeserved praise is perhaps made humble by it when it is deserved. This effect is the best of all proofs that wisdom has been mastered.

II.

Dealing with criticism is another kind of problem. The recoil against it is instinctive because it suggests futility of effort and is a hint of annihilation. One who is entirely indifferent to criticism may be so proud that his sense of superiority makes him indifferent to comment. Or again he may be so humble that he feels any criticism to be short of what he deserves. The two types are somewhat rare. The average priest is concerned about criticism and he should be. If he resents it even when deserved, he displays a structural flaw in his spiritual life. He may well resent it when undeserved and he should deal with it in the light of good sense and spiritual standards. The sensitiveness to criticism that is all but universal is revealed by the hesitation with which all of us call attention to the faults of our friends. Only good sense and spiritual insight will enable us to take criticism gratefully and profit by it. But even when we have been able to accomplish this, others are unable to overcome their reluctance to say unpleasant things and they take the way of reticence—the easier but not the higher way.

We may all learn a lesson from the lamented Archbishop John Joseph Keane whose eloquence and zeal are cherished memories among those who know and loved him. As a young priest attached to St. Patrick's Church in Washington, he gave evidence of the power and insight which promised a distinguished career as pulpit orator. Every time he preached

he arranged to have one or two of his friends of the laity present. It was their task to judge the sermon and its delivery and to report to him without fear or evasion. That they did so effectively is shown by the subsequent history of the Archbishop's preaching. One does not hear of this practice sufficiently often to be led to believe that it is general.

There is so much unjustified criticism in the world, so much prejudice and intolerance in it, that our natural dislike of it is greatly intensified. But whatever its contents and source it might be well for us to establish an attitude. Our first impulse is to defend ourselves and find all criticism mistaken. Would it not be well to examine ourselves carefully in order to determine whether or not there is any basis for it? The habit of doing this is at least practicable and it should be profitable. If, however, we take it for granted that any criticism must be untrue, we shall be deceived often and deprived of an opportunity for self-improvement. We have the resources of patience, resignation and docility to give us strength and merit when we are helpless in the face of drastic criticism which we cannot prevent or escape.

III.

Boastfulness in its cruder forms is no adornment of character. The persistent wish to impress others by our merit and skill indicates a mistaken outlook that social culture no less than spiritual ideals forbid. In all of its forms, whether coarse or refined, it is an aspect of a desire to be effective, to be known to be so and to enjoy the experience. Scientific phrase-makers apply to its extreme form the forbidding words " pathological aggrandizement of the ego ". This is an abnormal condition that need not be taken up. But there are minor phases of it which appear in our everyday living. Gratuitous reference to our distinctions, delight in being asked about them and in discoursing on them, cleverness in leading conversation round toward ourselves are touches of boastfulness which are worthy of attention. True cultural feeling creates a distaste for them. But they may be indulged in unconsciously in a way that generally becomes the subject of comment among our friends.

To the credit of Henry Adams it was said that he never wished to appear to know more than those with whom he found

himself at any time and he always took the attitude of being instructed. Some observers claim that democracy resents superiority. If this is true, it may account for much of the inanity of modern conversation. Gifted men abdicate their superiority at a social gathering and the conversation drops to a level that makes it possible for all to take part in it. The theory leaves much to be desired, but the reference to it may serve to direct attention to our problem. Many of the reserves of culture have a grace of their own. Surely all spiritual teaching advises minor emphasis on one's deserving. In proportion then as the secrets of spiritual life are mastered, boastfulness in even its most subtle and indirect forms tends to disappear.

IV.

Thought has been directed toward the priest who has to deal with problems of praise, criticism and boastfulness as they affect his spiritual life. But the priest is a leader among his people. Discriminating praise is a source of great power to him as he guides his flock. His training and outlook should enable him to recognize the value of praise and enable him to use it intelligently in the course of his ministry. The members of a congregation whose generosity and loyalty give body and soul to the parish are greatly encouraged and made happy when a pastor expresses his appreciation of their efforts. The generosity and zeal that never meet a word of encouragement and recognition will hardly survive such an experience. Altar boys, parish school children, souls seeking the higher way, sinners groping through a mist as they seek their God, will find in the discriminating praise of the priest a source of unsuspected strength and the sure promise of courage as they respond to its sure touch. Failure to realize this power and to use it well leaves the way open to discouragement and defeat. A distinguished ecclesiastic in a Western diocese was known to be unusually sparing in his use of praise. A neighboring pastor called on him and found that he was not at home. The visitor in a spirit of honest appreciation complimented the housekeeper on the attractive appearance and quiet beauty of the rectory. She showed her delight with engaging simplicity and remarked, " The pastor would never say that to me, but he likes to have me tell him that his sermon was good."

V.

These problems in spiritual life (and it is as such that they are now described) may be reviewed from the standpoint of general observation of ordinary human traits. Desire for praise is universal. Even when it is apparently lacking in one or another person it may be found in some unusual form. Instances are not altogether lacking in which men have been flattered by being praised for disliking praise. Logically this may be a paradox, but psychologically it presents no difficulty at all. One subtle way of flattering a man is to tell him that he cannot be flattered. It is the part of spiritual wisdom to take it for granted that desire for praise is present in everyone. And then we can undertake to develop an honest attitude toward it. When it becomes a direct purpose, when it is sought and enjoyed regardless of our deserving, when it is as welcome for work poorly done as it is for honest work thoroughly done, the finer motives of life are drugged into lethargy and less worthy motives replace them. If we judge such a situation from the standpoint of sincere ideals, little is to be said in its favor. Defence against the seductions of praise is an achievement that stands high in the spiritual scale, because it rests upon intelligent self-knowledge and the association of many of the finer virtues of the Christian life.

A number of priests and students were asked recently to give an immediate and honest answer to the question, "Do you like praise?" Without a single exception each one answered, "Surely, I do. Don't you?" All of them were serious and well trained in spiritual life. So long as this attitude is subject to reasonable discipline and to thoroughgoing honesty in work, who shall say that it is anything other than a helpful force in life? Nevertheless the attitude will stand careful watching and occasional review, lest it escape restraint and obscure the fair vision of spiritual worth.

All men are normally sensitive to criticism. Everyone of us may then expect to find this trait in himself. Dislike of unpleasant comment on our character and work stirs us easily to resentment and defiance. The general reticences of culture arise because refined natures recoil from suffering and from the causing of it. It is amazing to note how far this trait reaches into human life. We hesitate to find fault with dress,

manners or the language of others because of their capacity to be hurt by the slightest criticism. The humiliation and disturbance felt are out of all proportion to the fault that is called to attention. Our theologians recognize this when they tell us of the obligation of fraternal correction and the circumstances which excuse us from obeying it. It is in this way that we are robbed of opportunities for self-improvement. We wish not to be told of our faults. Others hesitate to call our attention to them and we remain unaided. Even when criticism is warranted and tactfully given, it hurts the average man. He may be wise enough to conquer his feeling and to be thankful for the unpleasant truth, but there is something about the whole experience which leaves both speaker and hearer uncomfortable. And even when we assure our friends that we wish to be told when our work is inferior and our efforts fail, we do not succeed in convincing them altogether that their corrections are welcome or that we mean what we say.

The best way to insure good work is to know when work is poor. In any business relation where services are paid for and their continuance depends on their quality this is easily accomplished. A professional athlete will be told of his faults without delay and his ambition will lead him to strive after correction. A promising baseball pitcher will be placed under the direction of a capable veteran who studies his every fault and helps him to develop control and skill. But a priest who begins his career enjoys none of these advantages and is left largely to himself. Within religious communities this is perhaps not the case. Aside from the help of a spiritual director or of a rare clerical friend, few arrangements appear to help the average priest to overcome his sensitiveness, to learn by his faults and improve his work by salutary criticism offered with tact and kindness.

It is not so difficult to abstain from calling attention to one's excellence, to be free from the taint of boasting. Good taste, a fair amount of humility and the habit of calling attention to the excellence of others will do much to surround one's own work with reticence and leave the proclaiming of merit to others. The more conspicuous forms of boastfulness are not often found among priests. The minor forms of it occur now and then, but probably do little harm. Nevertheless the settled

habit of dismissing self from conversation and paying kindly attention to others suggests the influence of self-effacement which springs out of true spiritual insight and imparts a charm to life that is its own reward.

WILLIAM J. KERBY.

Washington, D. C.

DOES EVOLUTION DESTROY THE ARGUMENT FROM DESIGN?

FOLLOWING the spread of Laplace's idea of the evolution of the world from an original nebula, there has gradually been built up the concept of the cosmos as a vast machine operating by blind and necessary laws which inhere in matter and which are in no way attributable to a Mind distinct from cosmic matter. This view of the universe, it has been thought by some, has found corroboration in the theory of organic evolution developed by Charles Darwin in his *Origin of Species,* published in 1859. In his theory, Darwin maintained that the factors of chance variation and natural selection were the chief factors in originating new species of plants and animals, thus apparently giving a deathblow to the hitherto prevailing concept of design and purpose as playing important rôles in the adaptation of organisms to their environment.

While Huxley in England made Darwinian evolution serve as the basis of his philosophy of agnosticism, Haeckel in Germany went one step further, seeking to use Darwinism as the grounds for discarding the idea of purpose, intelligence or a personal God from both the domain of living organisms and from the inorganic universe. "Monism" is the name he applied to his philosophical system. According to his view, chance variation, heredity, mechanical adaptation and natural selection are the forces which, without reference to any Intelligence behind them, are considered sufficient to have fabricated out of cosmic matter all the forms of organic life which exist to-day. A machine turns out its products with precision and consistency. Yet it is impersonal and unintelligent. So the universe, this view asserts, may be best conceived as a colossal machine operated faultlessly by blind and impersonal forces, with no Mind distinct from matter and its energy. Matter is

the be-all and the end-all of the universe. If one wishes to retain an outmoded label, such as God, why matter is God. Thus Haeckel: "Our monistic God, the all-embracing essence of the world, the Nature-god of Spinoza and Goethe, is identical with the eternal, all-inspiring energy, and is one, in eternal and infinite substance, with space-filling matter."

The philosophy of mechanism with its sloughing off of purpose, with its scorn for the old teleological argument of Paley, has exercised a profound influence upon philosophical and religious thought to this day. Behaviorism in contemporary psychology, with its disregard for introspection, and its interpretation of activity in terms of stimulus and response, represents an infiltration of the mechanistic viewpoint into our current thought. The philosophy of mechanism has caused not only multitudes of believing Christians to surrender the idea of purpose in nature and the universe, but has prompted considerable numbers even of theistic philosophers to regard the teleological argument either as of doubtful cogency or as completely outmoded. It is not unusual nowadays to hear even religious leaders declare that Paley's argument from design must be relegated to the scrap-heap in the light of the allegedly verified facts of evolution.

Let us investigate the facts carefully and calmly and see whether or not such a result logically follows. Does this mechanistic view succeed in its attempt at destroying the teleological character of the universe? Does it eliminate or even minimize the logical necessity of postulating an Intelligence behind the machine? On the contrary, far from eliminating the concept of plan or purpose from the universe, it renders it more imperative than ever before. No more pat illustration of design, of arrangement of parts to secure a specific end, could possibly be conceived than that of a machine. The structure of the machine, the delicate coördination of its parts, the synchronization of their various movements into a unified whole to attain a definite end, give unmistakable evidence both of the perception of the end and of the intelligent arrangement of parts to achieve the purposed objective. If there is not at first perception of the end to be achieved, the machine cannot be constructed at all. If the perception is obscure, the construction of the machine and its resultant oper-

ation will be correspondingly faulty. The more perfectly the machine functions, without the necessity of frequent adjustments by an external agent, the more overwhelming is the evidence which the machine presents of intelligence and power on the part of its designer.

Machine is Perfect Example of Design.

In the decades following upon the publication of Darwin's *Origin of Species* it became the fashion to conceive not merely the cosmos but even the organism as a sort of machine, self-repairing and self-reproducing, explicable in all its functioning in terms of purely mechanical forces. In the analogy of the organism with a machine there was the implicit denial of the need of any intelligence external to the mechanism to explain its organization or its mode of operation. It was an automaton, somewhat comparable to the robot or mechanical man which modern science has invented. Few writers have thought through with greater penetration the logical implications regarding the organism as a mechanism than has Professor Francis E. Abbott in his *Scientific Theism*. For the sake of brevity the writer will summarize the line of reasoning which Professor Abbott develops with great cogency and at considerable length. The modern mechanical theory absolutely denies all teleology in the structure of the organism. But analysis shows that teleology is wrought as deeply into the system of the organism as it is into the machine itself, and is the only possible explanation of either. A brief analysis will make the conclusion evident.

The machine is an organized system in which the parts are so related that the whole, as a cause, is adapted to the attainment of certain ends as an effect. The fact that these ends are not and cannot be conceived by the machine itself and therefore that it could not possibly adjust its various parts into an organized system as a whole, adapted to the attainment of these ends, demands imperatively an external mechanist in whose mind these ends exist and by whose hand the machine has been fashioned to accomplish these ends. The machine does not exist by itself or for itself; but by and for the mechanist. It bears unmistakable evidence of an intelligent origin and purpose which are not its own and must therefore be ascribed to an intelligent designer.

Such is every machine certainly known by man to be a machine, from a simple nail to a vast railroad system. The only concept of it drawn from human experience is that of a *means adapted to the attainment of external ends.* So overwhelmingly strong is the induction based upon this experience that a mere bit of flint, rudely resembling the head of an ax or an arrow, though dug out of a deep excavation with innumerable other stones, will convince any civilized mind that this crude machine is demonstrative evidence of the existence of prehistoric man, by whom it was fashioned as a means for chopping or slaying, as an end external to itself. Now the machine itself is a kind of lower organism, an artificial extension, as it were, of the living organism. A carpenter's tool, for example, is a kind of extension of the hand, creatively conceived by the human mind and creatively fashioned by the human hand. But the tool does not explain itself much less the hand, whilst the hand and the mind do explain the tool. Consequently the machine, though not strictly an organism in itself alone, is nevertheless in a very true sense analogous to an organism inasmuch as the true, living organism has annexed it to itself as a conquered province of the not-itself, and has so far given it a temporary and imperfect though strictly subordinate organic function.

Professor Abbott then proceeds to trace with inexorable logic the implications of applying the concept of a machine to the cosmos.

> Now, when the mechanical theory applies this concept of the machine to the philosophical explanation of the universe, it must of course conform to the requirements of philosophy; it must not logically violate the essential nature of the concept it employs. Consequently as a mere machine, the universe should be conceived by the mechanical theory as simply a means to an end, and as implying, like every other machine, its own external mechanist. The only way to realize this concept, logically or philosophically, is to complete it by conceiving God as the external creator of the universe, and the " glory of God " as the end for which He has created it. . . .
>
> If, on the contrary, the mechanical theory, in order to deny teleology, discards Dualism and professes *Monism* (as, curiously enough, it does in all modern mechanical philosophies), it thereby reduces itself to the utterly unreasonable and unintelligible position of declaring the universe to be a *means*, yet a *means to no end!* For

the machine is essentially nothing but a means to an external end, as has just been shown; and there can be no end external to the universe. From this conclusion there is no possible escape. The mechanical theory, when logical, is either old-fashioned supernaturalism, or else natural teleology of the Paley type; and, if it presume to stigmatize its rival as "anthropomorphism," the retort is crushing that *it is the mechanical, not the organic, theory which likens the universe to the machine—that is, to the "work of men's hands."* It would be safe for the mechanical theory not to indulge itself in that particular sarcasm. As a professedly "Monistic Philosophy of Evolution," this theory philosophically destroys itself by adopting the machine as its concept of the universe; for the concept of the machine, if applied logically to the universe as a whole, is the necessary denial of Monism. And finally, since both the machine and the organism necessarily presuppose teleology and are equally inconceivable without it, the mechanical theory of evolution utterly breaks down: *its denial of teleology is its suicide as a philosophy.*[1]

Confusion of Instrumental with Final Cause.

The fallacy that underlies much of the philosophical interpretation of evolution along mechanistic lines is one that results from the habit of resting content with the discovery of the immediate physical causes without pushing the inquiry beyond them to ascertain the final cause. This habit is traceable in a considerable measure to the confusing of the instrumental causes with the final cause or to a denial of the latter altogether. Thus mechanistic philosophers point to such immediate factors as chance variation, adaptation to environment, and natural selection, as the causes of evolution, and seek to explain much of what appears to be purposive adaptation on the part of organisms to blind instinct which reflects merely obedience to physical and chemical laws.

The exclusion of final causes, however, in such an explanation is more apparent that real. Paul Janet in his great work on Final Causes, the most profound study of teleology in nature that has ever been made, points out:

> Often, in fact, after having nominally excluded final causes, one resumes them without perceiving it, by attributing to living nature a spontaneous property of accommodation and adaptation, which is

[1] Francis E. Abbott, *Scientific Theism*, pp. 189-90. Boston, Little, Brown & Company. 1886.

nothing else than finality itself under another name. For to say that it is a law of organized matter spontaneously to find the best combination for its preservation and growth, is precisely to attribute to it an essential innate instinct, which implies an obscure foresight of the end, and an unconscious yet precise choice of the means. That that is an incomprehensible hypothesis I do not deny. It is the hypothesis of those who, whether expressly or by implication, preserve finality, while suppressing every intelligent cause. But, incomprehensible, or not, this hypothesis preserves and recognizes the only thing that we have to defend at present, namely, the existence of ends in nature. Yet once more, it is necessary that men understand themselves. The hypothesis of pure mechanism, if it knows what it means to say, excludes every species of finality, and that quite as well in the explanation of instincts as in that of functions. Men must needs be ready to say that an unknown physical cause has produced this happy combination, whence results the bee's art or the bird's song.[2]

Another method by which the mechanist seeks to escape from the necessity of recognizing the need for an Intelligence behind the operation of nature, is to appeal to the laws or forces of nature as adequate of themselves to explain the phenomena of evolution. Law is regarded as a property inherent in matter and not a mandate infused by an external agent into it. Thus the law of inertia, for example, is regarded as an element intrinsic in the very nature of a material body which demands no outside lawgiver to account for it. While such a mode of thinking is possible when there is but a single body and a single law under consideration, it becomes increasingly impossible when a group of objects and a bundle of laws governing each object manifest a marvelous coöperation and coördination one with the other to produce a unified result. Take, for instance, the marvelous dovetailing of laws manifest by the action of the chromosomes in a single protoplasmic cell in the chlorophyl of a blade of grass in utilizing the rays of the sun to change such inorganic elements as hydrogen, nitrogen, carbon and oxygen into living protoplasm, reproducing itself and carrying on henceforth all the other complicated processes of the life cycle.

[2] Paul Janet, *Final Causes*, p. 179. Published by Chas. Scribner's Sons, N. Y. 1892.

An Illustration of Purpose in Nature.

Consider the still more wonderful coördination of a whole network of laws manifest in the activity of an ovum after fertilization by a spermatozoön. Here is a single cell in which are merged into a unity two entirely different elements, each produced by organs which are not only separate and distinct, but which are developed in totally different organisms living in complete independence. Yet they have no biological meaning save in the coördination of fertilization and neither the ovum nor the spermatozoön can take a single forward step in the majestic march toward the goal of mature life without the assistance, one of another. Here is a tiny microscopic cell far too infinitesimally small to be perceived by the unaided human eye, yet storing away in the mysterious arrangement of the protons and electrons of its atoms the characteristics, physical, emotional, temperamental and intellectual of a human personality. Staggering under its stupendous load of all these psycho-physical potentialities in germinal form, this single protoplasmic cell begins its amazing march to maturity.

Passing successively through the blastula, gastrula and other fetal stages, the embryo succeeds in using the same material for the most surprising variety of purposes. It converts common protoplasm into muscles, nerves, bone and tissue. Out of the same protoplasm it manufactures delicate nerve cells with axones and dendrites which will later respond only to stimuli of sound, others which will be sensitive only to light and color, and others only to taste. Still others it fashions which will ignore all these worlds of stimuli and take cognizance only of temperature. Out of the same material this ingenious alchemist manufactures such disparate bodily organs as heart, brains, hair and teeth, which are not only different in their chemical composition but which serve such totally different purposes.

How clumsy and impotent appears the fabled alchemist of old who transmuted merely the baser metals into gold, when compared with the human embryo. For in the activity of the latter there is manifest the delicate coördination of a whole network of laws to achieve the final result. Such coördination of a multiplicity of laws and forces is inconceivable save on the postulate of an Intelligence that has envisaged the final

objective and has unified their activities to attain the purposed end. How can a rational being speak coherently about protoplasmic cells in the silence of the maternal womb arranging their protons and electrons in such a way as to anticipate responsiveness to the play of sound in the external world, of whose existence they can have no knowledge? How can one conceive of the arrangement of atoms in the neurones of the optic nerve, fashioned in the Stygian darkness of its prison, in such a way as to anticipate sensitivity to light and to all the iridescent colors of the rainbow, save on the postulate of an Intelligence that understood the laws of vision and fashioned the material in such a way as to obtain the purposed end? How can one conceive of atoms of protoplasm modifying themselves into nerve cells that will respond only to different types of stimuli, when in the very nature of the case they can have had no experiential knowledge either of the existence of such a world of stimuli in general or of the existence of categorical differences among them?

How can there possibly be such a marvelous adaptation of means to an end unless there is first a perception of the end? And how can there be a prevision of the end unless there is intelligence? The whole process will remain forever inexplicable save on the postulate of an intelligence at work. Trace back the chain of instrumental, physical and chemical causes and at the end of the sequence the rational mind of man will always find an intelligent cause. The human mind will always reel and stagger under the effort to conceive a skilful adaptation of complicated means to attain a definite end without demanding intelligence in the ultimate cause. It is, after all, but an expression of the most basic of all the laws of human reason as well as of science, namely, the law of causality, which states that every effect must have an adequate cause.

The Apotheosis of Law.

Recognizing the need of intelligence somewhere in the process, mechanists sometimes speak of the laws of nature as though they themselves were intelligent and purposive. This is but a nebulous form of apotheosis and can not stand the test of close scrutiny.

If [as Janet points out] in order to escape this brute divinity of chance, and the extravagant consequences of blind mechanism, *vital* or *chemical activity*, the *forces* of nature, the *laws* of nature were appealed to, this would simply be to grant, under a vague and unconscious, that is, unphilosophical form, precisely what we ask. For either these activities, forces, and laws are nothing but brute mechanism, or they are distinct from it. In the first case, nothing has been done but to cover with equivocal words the pure doctrine of chance which we oppose. In the second case, these causes, whatever they be, whatever be their essence, are only to be clearly distinguished from brute mechanism by a sort of blind instinct like an art, which makes them find at once and without hesitation the combination best fitted to produce a given effect. If something of this kind be not thrown into the scales to aid the action of the natural forces, if there be not attributed to them, as has been said, a *tendency*, an internal *spring*, the same abyss will always present itself—namely, blind forces, which, combining under the control of blind laws, give birth to intelligent action; as if, for instance, madmen and idiots, brought into contact and excited or calmed by this recounter, should be found suddenly to produce by their very meeting a harmonious and reasonable whole. And yet within those madmen and idiots there is a secret reason, which contact or sympathy might conceivably awaken for a moment; but among chemical molecules there is, by hypothesis, no hidden reason. And this would be yet once more a true miracle, and a miracle without an author, that thought should suddenly originate from what is not thought.

In order to diminish the horror of such a prodigy, it will be supposed that the molecules of which organized beings are composed are perhaps themselves endued with a dull sensibility, and are capable, as Leibnitz believed, of certain obscure perceptions, of which the sensibility of living beings is only the growth and development. I shall answer that this hypothesis, besides being entirely gratuitous and conjectural, after all grants more than we ask; for, sensation being only the first degree of thought, to say that all things are endued with sensation is to say that all is, to a certain extent, endued with thought. "All is full of God," said Thales. All nature becomes living and sensible. Neither sensation nor thought is any longer the result of mechanism. Sensation being inseparable from desire, desire itself implying a certain vague consciousness of its end, a certain tendency toward an end is thus attributed even to the elements of matter, and a certain perception of the means which lead to it. In a word, the hypothesis of an original and innate sensibility, inherent in matter, is nothing else than the hypothesis of finality itself. And still, in this hypothesis, the recounter and combination of these sen-

tient molecules would need to be explained, the resulting harmony, the agreement of these various sensibilities; for it is not enough that two instruments be sonorous in order to produce a concert; left to themselves, and tried by an inexperienced hand, they will never yield anything but a discord.[3]

From what has been said thus far it is evident that the mechanistic interpretation of the universe breaks down completely when subjected to careful analysis, for the reason that it begs the very question it seeks to answer. For, a machine is a perfect example of design, and if the conception of the cosmos as a machine be granted, the question still persists—whence the design and plan which are ineradicably interwoven into the structure, arrangement and functioning of every machine that operates? The mechanistic conception is therefore but a temporary stop-gap which simply demands that the teleological question be pushed one step further back. Upon prosecuting the inquiry into the nature of the cosmic machine, one finds that it offers the best illustration conceivable of just what is meant by purpose and design in the administration of the universe and the operation of the laws of nature.

Whether one turns his telescope to the observation of the movements of the most distant stars, or whether he focuses his microscope upon the behavior of the protons and electrons in the newly discovered microcosm of subatomic matter, he discovers with unmistakable clearness the presence of order, design and purpose. So true is this that the conclusion would seem to be well within the margin of the actual facts, that the one characteristic which the universe of inorganic matter and of living nature displays with the most impressive universality is precisely that of design and purpose. In the functioning of the chromosomes in the tiniest protoplasmic cell, in the marvelous activity of the proton and electron in the microscopic atom, in the sweep of the Pleiades through the illimitable reaches of interstellar space, throughout every nook and corner of the universe, science perceives the reign of order, law and purpose.

JOHN A. O'BRIEN.

Champaign, Illinois.

[3] Janet, *Final Causes*, pp. 188-9.

THE RETREAT MOVEMENT AND CATHOLIC ACTION.

A Lesson from Canada.

I.

FROM Leo XIII to our present Holy Father, Pius XI, all of the Popes have insisted in no uncertain language on the necessity of Catholic Action to meet the needs and the dangers of the Church and they have put in the clearest light the obligation incumbent on the layman to take his share in this apostolate. Before them, the Vatican Council in the Constitution, "Dei Filius," had urged and even commanded "all of the faithful . . . to contribute their zeal and labor" to the elimination of the errors condemned by the Council and "to the diffusion of the light of a most undefiled faith". Leo XIII, following this lead, called even on the Catholic layman not merely for an open and courageous profession of Catholic doctrine, but for its defence and propagation, as the faithful echo of the official teachers in the Church.[1] In the face of the dangers threatening her from the malice of her enemies, he told the Catholic layman that it was time to dare something in defence of his mother. "Let those who bear any love to the Catholic name, understand that it is now high time to make an effort to rouse themselves from their inaction and languor; for no one is more easily oppressed than he who sleeps in cowardly security. Let them consider the noble courage of their ancestors, who feared no danger and knew no repose, by whose labor and blood the Catholic faith had been spread in the world." [2]

Pius X took up the charge. He reminded the Catholic layman that Catholic Action, or the lay apostolate, is as old as the Church and it has always received her blessing and encouragement.[3] He assigned its objective in a phrase of St. Paul, the device of his own pontificate, "to restore all things in Christ, not only what is directly incumbent on the Church in virtue of her divine mission, which is to lead souls to God, but also whatever flows from that mission, Christian civiliza-

[1] *Sapientiae Christianae.*

[2] *Etsi Nos.*

[3] Encyc., Cath. Act., 1905.

ion in all the elements that compose it." To effect this restoration, he wrote: "We must combat by all just and legal means the anti-Christian civilization, and repair the grave disorders to which it has given rise." "We must replace Jesus Christ in the family, in the schools, in society."

For this purpose he blessed and urged the union of Catholics in various societies, which would father their scattered forces, discipline and marshal them in concerted action, and he insisted that "these associations should have, as their first and principal object, the faithful fulfilment by their members of the duties of a Christian life. The subtle discussion of various questions, and eloquent discourses on rights and duties are, in truth, futile, if they do not issue in action. Action is the demand of the present; but action which tends without reserve to the integral and scrupulous observance of the laws of God and the prescriptions of the Church, to the open and fearless profession of the faith, to the exercise of charity under all its forms without consideration of self or worldy advantages." [4] As an indispensable condition of true Catholic Action by the laity he demanded from them an intense interior life. "For the perfect exercise of Catholic Action the grace of God is necessary, and this is not received by the apostle save in his union with Jesus Christ. It is only when we shall have formed Christ within ourselves that we shall be able to restore Him to the family and to society. All those, therefore, who are called to direct, or who consecrate themselves to promote the Catholic movement must be well tried and devoted Catholics."

Pius XI would seem to have made the development and strengthening of the lay apostolate one of the principal objects of his pontificate. In his encyclical *Mens Nostra* he writes: "With all our power, we desire to promote this Action; and we cease not and will never cease to commend it, because the coöperation of the laity with the Apostolic Hierarchy is exceedingly useful, not to say necessary." Over twenty-five times he has recurred to the question since the beginning of his reign, in encyclicals to the Christian world, in allocutions to the Cardinals, in letters to the bishops or various communications to the heads of Catholic associations, and in what has been called very justly an unprecedented action, in the con-

[4] *E Supremi Apostolatus.*

cordat with Lithuania. In his encyclical *Ubi Arcano Dei* he defines Catholic Action " as the ensemble of institutions, works, initiatives and programs of the apostolate, chiefly lay, having as their object the formation of the individual, of the family, and of civil society, according to the Christian spirit, and the securing to the Church the social position her divine institution guarantees her." More recently in a letter to the President of the International Union of Catholic Women's Associations he writes: " Catholic Action, such as we desire it should be, and have defined it on various occasions, is the participation in the hierarchical apostolate for the defence of religious and moral principles, for the development of a sane and beneficent social action under the direction of the ecclesiastical hierarchy, outside of and above political parties, in order to restore Catholic life in the family and the nation." In one word, Catholic Action means the united effort of the laity in a struggle against that pernicious laicism, first introduced by the principles of the Reformers of the sixteenth century, which by separating religion from morals, and both religion and morals from social, economic, and political life, in the words of the English economist Tawney, " emptied religion of its social contents and society of its soul ".

Finally the Holy Father in his encyclical on the promotion of a wider use of Spiritual Exercises proclaims, that in them will be found the spiritual power-house which distributes the light and energy of a more perfect Christian life and a more generous and daring Catholic Action among the laity. For they are, he tells us, the remedy for the levity and thoughtlessness of the age with its absorption in external things, its inordinate quest for riches and the pleasures of sense and its neglect of the divine law and of God Himself. Furthermore, having removed the obstacles which the soul finds in its preoccupation with the things of sense and time, these Exercises form and fashion, both in the natural and the supernatural order, the stuff of which apostles are made. For they give to the mind a balance and poise that weigh things maturely and impart to the will, by their stern discipline, a firmness and strength which call the passions to heel at its word of command, and thus conform the whole of human conduct to the fixed standard of reason and raise the soul to " its native

nobility and altitude". In the supernatural order they inculcate the just estimate of the value of life devoted exclusively to the service of God, they inspire a holy fear of God and a horror of sin; and, unveiling the vanities of earth and putting before men the precepts and examples of Him who is "the way, the truth, and the life," they draw them on through self-denial, humility and obedience "unto a perfect man, unto the measure of the age of the fulness of Christ." From this perfection of Christian life, the Holy Father observes, Christian zeal will spring forth, the flower of Christian charity.

II.

This whole papal program of individual and social regeneration, the renewal of all things in Christ, finds in the Canadian Retreat Movement the factual interpretation and corroboration of splendid achievement. From its very inception, Catholic Action was assigned as one of the main objectives of the retreats for laymen. "The object of the enclosed retreats," writes one of its earliest promoters, "is the formation of an elite, not a decorative, 'biled-shirt-front' (*plastronante*), self-trumpeting elite that serves no other purpose, but a group of vigorous men, convinced Christians, free from all human respect, the devoted auxiliary of the clergy, working with them, and often without them, there, namely, where entrance to the clergy would be closed, and laboring to achieve the individual and social reign of Christ on the earth." The bishops in their pastorals initiating the movement in their respective dioceses spoke in the same way. Mgr. Descelles, Bishop of St. Hyacinthe, on the occasion of the opening of the Dominican House of Retreats in his episcopal city, wrote as follows: "The enclosed retreats have been established with the purpose of creating a Catholic elite. The organizers and recruiters of the retreats must choose well the souls they lead to this school of the true soldiers of Christ. Let them always bear in mind that the enclosed retreats are the means actually willed of God to forge, organize and launch the Catholic Laity" into Catholic Action.

This appeal of the promoters of the work struck a responsive chord in French Canadian traditions. For the beginnings of the colony were marked by the brilliant and devoted Catholic Action of the Laity.

Paul de Chomeday de Maisonneuve, founder of Montreal, might well have been taken as its knight "sans peur et sans reproche". A soldier at the age of thirteen in the armies of France in Holland, he determined to leave the army, and retired to Paris, where he awaited in his own words, "some employment in which he could engage according to God and his estate, perfectly retired from the world". Enlisting in the enterprise of the Compagnie de Montréal, he entered whole-heartedly into the supernatural views of these French colonizers. The construction of chapels, foundation of schools and hospitals, establishment of religious militias, efforts to obtain the nomination of a bishop and a supply of priests, and zeal for the conversion of the Indians were the employments in which he engaged "according to God and his estate". And this man, who consecrated his life to making homes for others in the wilderness, in a spirit of religious self-sacrifice, denied himself the holy joys of hearth and home. His monument was what the old chronicler called "a complete city," set in the virgin forest of the island, having "its fort, its church, its hospital and its seminary, its magistrates and its schools". And his spirit still gleams out over the city he founded, in the electric rays of the huge cross on the top of the Royal Mountain. For it replaces one which he himself carried thither on his shoulders after having had recited over him the liturgical prayers of the Crusaders.

The first house adapted for enclosed retreats was also a reminder of the lay Catholic Action which marked the beginning of Canadian history. For in the Jesuit Villa of La Broquerie we have the original Manor House of Sieur Boucher, the little French bourgeois, ennobled by his king for his services to the colony, who in founding Boucherville dreamed of the establishment of a City of God on the banks of the St. Lawrence, whence vice and the vicious would be banished. There the Venerable Marguerite Bourgeois, another heroic figure of lay Catholic Action, taught school until forced to retire to the shadow of the fort by the threat of attacks from the Indians. And there also Father Marquette baptized his first neophytes on American soil. The first house of retreats, Villa St. Martin, built and equipped especially for the purpose, is also rich in holy memories of lay Catholic Action. For

the "Isle Jesu" on which it stands, contained the property given to the Jesuits by the Marquis de Gamache as the foundation of the College of Quebec. And on the bosom of the Riviere des Prairies, on which the park of the retreat house abuts, passed on their frail canoes to the Huron Country and to martyrdom, Saints John Breboeuf, "the Giant of the Missions," and Isaac Jogues, and those two heroes of Catholic lay Action canonized with them, the lay "Donnés" Jean Lallande and Réné Goupil.

The achievements of the past, the work of an elite of chosen souls from every walk of life, were the warrant for the policy adopted by the promoters of the movement, who sought above all else to form such an elite in the present. They were not held captive by what one of them has called "the superstition and the fetishism of numbers". Of the retreat houses which the writer visited, Villa St. Martin, La Broquerie for the retreats of adolescents still in school, both near Montreal, Villa Manrèse and the Val Racine overlooking the legendary Saguenay in the north, the capacity of the largest was limited to about forty retreatants. Larger numbers may be received at times by way of exception; but the general practice is not approved. This deliberate limitation of the number following a retreat has another advantage. It affords an opportunity to the director and assistant priests to establish that personal contact with each exercitant, on which so much of the good of the retreat is found to depend.

This policy involves a rigorous selection of recruits for the movement. Only those are sought to be enrolled in it, who by their position and character give promise of developing active Catholic leadership in the various ranks and callings of life. In regard to these the standing order is "compelle intrare". Others, however, less promising, are not turned away, but no special effort is made to attract them. In the meantime, they are taken care of by parish missions and public retreats, with their wider appeal and less exacting conditions. The elite to be fashioned by the retreats is a body of convinced Christians, men whose conduct is determined not by changing feeling or the enthusiasm of the moment, but by wills strong as tempered steel, men guided by reason and the light of faith. Hence those are sought who are both able and willing to do

the real work of the retreat, a work to be furnished, not by the retreat master, whose rôle is secondary, but by the retreatants themselves who, coöperating with the Great Worker and Artificer of souls, forge the finished product by personal meditation and reflexion in the heat of prayer. The whole order and conduct of the retreat favor this intimate personal labor of the soul. The talks of the director are rather short. Rigorous silence is enforced save for a short period of relaxation after dinner and supper. On retiring to his room, where each is alone with himself and God, he finds on his table a brief and pithy summary of the great truths he has heard exposed. These guide him in his solitary reflexion. From such a school the exercitants come forth, not only knowing, but realizing, not merely possessing, but possessed by, the great principles of reason and faith. They have "learned Christ" by intently looking on Him, "the Author and Finisher" of their faith.

Finally, as Father Archambault, S.J., the pioneer of the movement, explains, the elite whom the retreats would fashion, are a body of Catholics, "exemplary not only in their private life, but also in their professional, social and public life." Tawney in his *Religion and the Rise of Capitalism,* observes that religion may take four different attitudes toward the social and economic world. The fourth, which he terms characteristic of the Ages of Faith, he describes as follows: "It may at once accept and criticize, tolerate, and amend and welcome the gross world of human appetites as the squalid scaffording from amid which the life of the spirit must rise, and insist that this also is the material of the Kingdom of God. To such a temper all activities divorced from religion are brutal, but none are too mean to be beneath, or too great to be above it, since all in their different degrees are touched with the spirit that permeates the whole." This is as it should be; for man is one; one in his supernatural end, the ecstatic vision of God, the Supreme Truth, and the Supreme Good. Any rational activity running counter to this purpose is sin and misery; any activity that is beside it is vanity and nonsense. To bring back this rational and Christian concept of life, which alone can give it meaning, to make religion the guiding light and driving force, illuminating, energizing, transforming all

human activities, is the object of the retreat. Hence the institution of the homogeneous group retreats in Canada.

Priests, judges, lawyers, and notaries public, physicians, dentists and surgeons, civil engineers and architects, bankers and bank employees, civil functionaries, policemen, firemen, teachers, students, business men and industrialists, farmers, workmen of the various trades, railway men, pilots and sailors, succeed one another throughout the year at the various retreat houses in their respective groups. To these class retreats are added the parish and general retreats to take care of any who might not be able to attend the exercises of their own class. No spirit of snobbery dictates this policy, which has found favor with all concerned. Rather it is a very practical means of facilitating the attainment of the main object of the retreat, the bringing of religion into the daily lives of the retreatants. The director has before him a group of men with common duties and rights, common aspirations, and common difficulties. He can thus make every word tell, every truth strike home. Nor will the retreatant have the opportunity of indulging in the favorite pastime of pious audiences and making rigorous application to his neighbor of the truths expounded. The same remark holds with regard to the formation of an elite. Here again what has determined this objective is no aristocratic disdain of the masses, as if they were not worthy of the intensive culture of the retreat. On the contrary the promoters have deliberately set out to cultivate this elite in the view of reaching more effectively the inert masses in each class, and of planting within each, vigorous leaders who, with a clear vision of the true aim of life and with souls on fire to do and to dare, will know how to react against the fatal tendency of all the masses to take the line of least resistance or of greatest attraction. For the elite they seek to form is what may be styled in the happy phrase of Edmund Burke "a true natural aristocracy," and in it are to be found the university professor, the judge on his bench, the workman in overalls guiding his machine, and the farmer following his plow.

The confident prediction that the retreat movement would produce such "a natural aristocracy" of Catholic Action was based on the very nature of the Exercises. Their foundation is the truth of God, the first beginning and last end, with its

corollaries of unconditional submission to His Will, and the firm conviction that God alone counts, and all else is but dross. Their crown is the living faith that worketh by charity. Their message, admirably adapted to every state or condition of man, as Pius XI has pointed out, is one of action. It is action inspired and sustained by grace, that knows, as St. Ambrose tells us, no "tarda molimina"; action in the inner life of the soul, action in the wider sphere of the social life of man. Their very title is a trumpet call to battle in the hardest of all struggles, the struggle of reason to remain master of the whole man, while itself remains energetically submissive to God in the peace of Christ. For they are "Spiritual Exercises to Conquer Oneself, and to Regulate One's Life," in accordance with the truth of God. Action, also, springing from a determined and loyal will, is the result aimed at in that masterful psychological study of the will, "The Three Classes". The First Class, unable to raise themselves to the heights of moral grandeur on which stands the man who really wills what is good, fritter away precious time in merely wishing and resolving; for them life means not action and the fruits of action but a series of still-born ideas. The Second Class, the compromisers, the earnest advocates of half measures, naïvely try to hide even from themselves the full extent of duty and their fatal lack of will power. The Third Class, finally, men "to the last gasp true," will drive through walls of granite to reach the goal that God has set them, and will cut away from what is as dear to them as a right eye or hand if it stand between them and God. Truly, Ignatius, in his insistence on will and action, is a kindred spirit with Marshal Foch, who defined a battle as "a contest of human wills," and used to say that "an army is not beaten until it thinks it is beaten, and if it persists in thinking it is not beaten, it will be victorious in the end." Such principles have produced great soldiers, men who have led their country from defeat to victory, and apostles who were the empire builders of Christ. The Exercises do more than fashion and mould the stuff of which the soldiers of Christ are formed. They fire these men with the zeal of Christ. For the lesson which the Exercises teach, in an irresistible appeal of love and loyalty, is Christ, from the crib to the cross, and the glory that lay beyond, Christ whose

raison d'être is the salvation of souls, and who deigns to seek among men his coworkers in this cause, Christ " walking in the greatness of his strength—a defender to save."

III.

The promoters of the retreat movement have known how to canalize and put to the achievement of well-defined objectives this powerful energy of the apostolate. In the retreat house, Villa St. Martin, for instance, in the late afternoon of the third and last day of the retreat, a round table discussion or conference is held with all the exercitants participating. If it is a parish retreat, the Reverend Pastor is invited to take part in the discussion; if the retreat is that of an association, its chaplain and officials sit in at the conference. And together in an intimate family circle or council they determine the Catholic social work to be founded or promoted by the retreatants. A rather interesting adaptation of this phase of the retreat work was made by Mgr. Courchesne, Bishop of Rimouski. On taking possession of his see his first act was to invite the leading Catholic laymen of the diocese to meet in the diocesan seminary for a retreat which he himself would preach. For he thought that it would be a relatively simple manner to come to an agreement with them on matters of secondary importance once unanimity of views and convictions had been established between them concerning the primary and eternal truths. The men responded in such numbers that the seminary could not lodge them all. And the Bishop saw that he would have to preach a second retreat, which he gladly did.

Delighted with the results obtained in promoting the social works of the diocese, he next tried the same expedient with the ladies, preaching a retreat to a numerous gathering in a neighboring convent with equally satisfying results. The social consequences of the movement are, in fact, the most striking characteristic of the Canadian retreat movement. There has followed from it an awakening and a rectification of the professional conscience, a realization, for instance, that business and industrial enterprises are something more than business and industrial enterprises; that they have a moral aspect and carry with them social obligations. There has

been noted as a result of the retreats a return to the concept of the Ages of Faith when the whole philosophy of life was shot through with the truth that each man is his brother's keeper. And concurrently with this growing sense of the possibilities and obligations of the lay apostolate, there has gone the organization of the elite thus formed into associations unequivocally and militantly Catholic.

One of the first societies springing directly from the retreat movement was " La Ligue des Anciens Retraitants ". It was formed as a league of perseverance to keep the ideals of the retreat before its members and to quicken the zeal of each for their realization. Strong, yet supple and adaptable in its framework, far from interfering with existing organizations, it has leavened them with renewed energy and zeal and has given to the various parishes in which the Leaguers are found to be a group of men of tried virtue, intelligent, enterprising and apostolic, whom the pastors place at the head of the social works of the parish. It is largely through the enlightened and devoted assistance of these laymen that the Canadian pastors have been enabled to make their parishes the envy of ecclesiastical visitors for the extent and efficiency of their social apostolate.

Other active Catholic associations of Canada that owe their origin and efficiency to the retreat movement are "L'Association Catholique des Voyageurs de Commerce" (Traveling Salesmen), " Les Syndicats Ouvriers Catholiques " (Catholic Trade Unions, " L'Association Catholique des Cheminots " (Railroad Men), associations of policemen, firemen, and street-railway employees. These associations, as Pius X demanded, have proved their value, not by barren discussion or meaningless parade and social festivities, but by truly Catholic Action, the intellectual and social apostolate, religious defence and moral sanitation. Thus the Retreat League, in the first days of its existence, formed a committee to promote not only the immediate interests of the retreat movement but the Catholic cause in general. And from this committee sprang " La Ligue de Bonnes Mœurs," which by its tenacious and well-directed action has obtained gratifying results in the interest of public morals. La Ligue du Dimanche, likewise inspired by the retreats, has done a similar work in its efforts

to abolish the desecration of the Sunday in the great industrial plants. The Commercial Travelers have waged a relentless and largely successful war against blasphemy and indecent language and the importation and sale of immoral and indecent books and reviews, as more than one bookseller can testify to his sorrow. And going on to positive action these "Apostolic Travelers," or "Traveling Apostles," as Benedict XV called them, have spread sound Catholic literature and Catholic truth by their conversations and even public lectures, for which they are well prepared. Thus, while with the "langue bien pendue" of the drummer they sell everything from horseshoe nails to frigidaires and radios, they also "sell" Catholic truth and action, and maintain and develop a sound and enlightened Catholic sense and spirit of faith. Nor is prayer, the inner soul of all Catholic action, neglected. A spirit of prayer is maintained by the monthly "Recollections," which as we shall presently see are no prefunctory meetings of a few good souls in the evening of life, and by the "League of the Way of the Cross". It is an edifying spectacle to behold in fifty-nine churches of Montreal, for example, every Friday night, prominent laymen, members of the league, making the Way of the Cross as an act of private devotion in reparation to God for the sins of a great modern city.

The intellectual and social apostolate initiated by the retreat movement is especially noteworthy. The Oeuvre de Tracts of Montreal by its publications, popular both in manner of presentation and in price, and as solid as they are popular, covers the field of Catholic truth and practice most effectively. But the chief contribution of the retreat movement in this province of Catholic Action was the introduction into Canada of the "Semaines Sociales." Long known in various countries of Europe, where a recent congress has drawn the attention of delegates to the League of Nations, the Semaine Sociale or Social Week has been well defined by Mgr. Gibier, Bishop of Versailles, writing of the French institution, as "a temporary and migratory university, held from year to year in our great cities of France. It attacks the study of the most actual problems and furnishes its auditors with a theoretical and practical teaching directly oriented toward action." The first Semaine Sociale was held at Montreal in 1920, and very

appropriately undertook a detailed study of the encyclical *Rerum Novarum,* on the condition of the workingman. Since then each successive year has seen an imposing mobilization Catholic Social Thought, ecclesiastical and lay, with priests, lawyers, judges, legislators, physicians, university professors, industrialists and workingmen participating in the discussions. Catholic social principles and programs have thus been brought to bear on the great questions of Trade Unionism, Capital and Labor, the Family, Property, Justice, Authority, the Economic Problem, the City and the State. Each Semaine is an intensive course in some phase of Catholic teaching. The lectures, from four to five a day, and each lasting an hour, are clear, substantial and well documented. Social data are assembled, coördinated and interpreted in the light of a sound philosophy and the Catholic faith. For, as M. Eugene Duthoit of the Catholic University of Lille has put it, " the sociologist has need of a moral principle of interpretation, and of a moral force of rectification. He needs both light and a leader. If he is a Catholic, it is only logical that he should seek this light and leader in the Church. Otherwise he destroys within himself the unity of the mind and of intellectual outlook and establishes water-tight compartments where free communication is necessary in order to see the facts in their proper perspectives and to act with the plenitude of the internal forces of man."

The social good realized by these discussions is incalculable. Ideas are exchanged, new avenues of thought opened up; erroneous opinions, perhaps, or misunderstandings, are corrected; the way is discovered to the realization of cherished plans; precious contacts are established and friendships cemented between the leaders of the people, and a renewed courage and élan are given to all by the appreciation of the solidarity of their views, objectives and efforts in the social battle. Nor is the good limited to the actual participants, for the Catholic press of the Province gives these discussions wide and intelligent publicity and brings them home to the man on the street. And this work of popularization is further aided by the publications of the Ecole Sociale Populaire which cover practically every phase of the Social Question, as it touches the individual, the family, the state, capital and labor.

The Canadian Retreat Movement has another social triumph to its credit in the powerful aid it has extended to the organization and rapid development of the Catholic Trade Unions of Quebec. Leo XIII, with an energy that came as a surprise even to certain Catholics, proclaimed the inalienable natural right of workingmen to form such unions. In view of more than one practical nullification of the right in our own times and country, it is well to quote his own words from his encyclical on the condition of the workingmen: "To enter into societies of this kind is the natural right of man; and the State must protect natural rights not destroy them; and if it forbid its citizens to form associations, it contradicts the very principles of its own existence; for both they and it exist in virtue of the same principle, viz. the natural propensity of man to live in society." Pius X urged the establishment of such Catholic Unions in his Motu Proprio on Catholic Action (1903). And Benedict XV, in 1919, through Cardinal Gasparri, Secretary of State, expressed his desire to see "spread over all French territory powerful unions, animated by the Christian spirit, and assembling in vast general organizations fraternally associated, workingmen, and workingwomen," and this in the interests of the working class, of social peace and of the whole nation.

The recent action of the Sacred Congregation of the Council but carries on the tradition of Leo, Pius and Benedict in urging the establishment of employers' associations and workingmen's unions based on truly Christian principles and coöperating in joint committees for social peace and the common welfare.[5] And it is but continuing the same far-sighted and beneficent traditions in insisting that the leaders of Catholic unions should provide more effectively for the Christian social education of the worker, through secretariates, industrial weeks, study circles, propaganda meetings and spiritual retreats. For the Church has condemned and in reason must condemn the theory and practice that would break up the essential and all-embracing unity of man's rational life into separate and mutually exclusive unities of faith and reason, or of private activities that are to be guided by the precepts of morality and religion, and social action that can afford to disregard them. This

[5] *Acta Apost. Sed.*, 3 August, 1929.

papal program is in a fair way to integral realization among the Catholic workingmen of Quebec. After only twelve years of active organization, they have their unions established in many of the trades, which are united in the Confédération des Travailleurs Catholiques du Canada. Its President, himself a workman, is also a Knight of St. Gregory. These Unions have their chaplains, their Cercle d'Etudes for the social education of workingmen, and they hold their "Journées Sociales" for the discussion of the Social Question and the orientation of their social apostolate.

This splendid achievement was not initiated by the retreat movement. For its beginnings may be dated from the strike and lock-out in the shoe trade in 1901 and the arbitration of Archbishop, later Cardinal Begin. But the retreat house of Villa St. Martin, as M. Gerard Tremblay, Secretary General of The Confédération, tells us, "is the cradle of the renaissance of the Catholic labor union movement. The enclosed retreats have been a powerful influence in securing the adhesion of the workmen and have furnished the movement with many of its chiefs." The workmen's retreats, which are both frequent and well attended, have inculcated most effectively the fundamental principles of the movement. These principles are profoundly moral and Catholic; the recognition that all human activity, both group and individual, falls within the domain of conscience; that justice and Christian charity are the supreme obligatory norms of the relations between employers and employees; that the strike is a dangerous arm, to be employed as a last resort, and only when its purpose and circumstances render it licit; and that it may not be used even for the vindication of just claims by workmen engaged in services essential to the good order of society. To settle such disputes the unions demand compulsory arbitration by an impartial board. Finally, the "Confédération des Travailleurs Catholiques du Canada" regard as fundamental and as tending to the union and coöperation of the classes, the definitions and norms of conduct laid down in the encyclicals of Leo XIII and Pius X. It gives them its full adhesion."

As a means of perpetuating and deepening the influence of the retreats, their promoters use three means— the "Monthly Recollection," recommended by Pius XI, the Journée Catho-

lique, and the official publication of the movement, appropriately named " La Vie Nouvelle ". The Monthly Recollections, as already remarked, are not reunions of a few old cronies who have taken to an innocuous piety in the twilight of life; but meetings of men; lawyers, physicians, business men and workmen, who turn aside from the rapid currents of modern life to these havens of prayer for light and strength to face the toilsome dangers of their further voyage. And they go thither in large numbers, as many as three or four hundred and more in the larger centers. Assembling at eight A.M. in some church or chapel, they are given an opportunity for confession, assist at Mass and receive Holy Communion, which is followed by a short address and a meditation, and closed with the chanting of the Magnificat. The " Journées Catholiques " are larger annual reunions of all the retreatants, inaugurated at Montreal in 1924, with the concurrence of the civil and ecclesiastical authorities. The one held at St. Hyacinthe in May of 1929 offers a good illustration of how real Catholic Action, animated by a supernatural spirit, has been brought into the life of the Catholic layman by the retreats. It will be noted that all but the last address were given by laymen:

First Session: Christian Mortification.

(1) Its Nature and Necessity. M. Charles Bourgeois.

(2) Its Practice. M. P. H. Dubruc, N. P.

Second Session: The Apostolate of Modesty.

(1) The Evil of Immodesty. M. Victory Sylvester, President of the Catholic Commercial Travelers.

(2) How to Combat it. M. Amedée Denault.

Soirée de Clôture. The Work of the Enclosed Retreats.

(1) The Enclosed Retreats and Personal Sanctification. Dr. Joseph Gauvreau, Registraire du Collège des Médecins, Montreal.

(2) The Enclosed Retreats and the Sanctification of the Family. M. l'Abbé La Ferrière.

To these influences are added the monthly visits of " La Vie Nouvelle" with its sprightly messages of doctrine, piety, and

action. In its pages are found pontifical directions, the moral and social teaching of the Pope as it affects the laity, an article on some point of Catholic Action, a meditation, brief expositions of the liturgy and the saints of the month, the chronicle of the Retreat Movement, apologetic and social notes, and concise reviews of the best of the current literature.

Catholic Action was proclaimed as the objective of the Canadian Retreat Movement, and Catholic Action it has obtained, enlightened, energetic, persevering, and crowned by splendid achievements, the gage of still further triumphs.

WILLIAM F. OBERING, S.J.

Spring Hill, Alabama.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

WANTED: A HANDBOOK FOR "PRIEST MIXERS".

To the Editor, THE ECCLESIASTICAL REVIEW.

Military men say that failure to pursue a retreating enemy, not pushing an advantage gained, is one of the worst blunders and at the same time one of the most common in warfare.

Something like this seems to be the chief trouble with most priest "mixers". They go to great lengths, taking risks negative and positive, to get into a position from which they can exert an influence on those who do not come to church, and then they become afflicted with the state of mind of Fred Merkle, who, it may be remembered, made baseball history by quitting the game a few seconds too soon and so lost the pennant for which he and his teammates had worked all season.

For example, the mixer joins a luncheon club. At first he finds many of the members shy away from him; so he sets himself to gain their confidence and prove that he can be a man among men. So far so good. After a while they find that he will neither bite nor urge them to attend his Bible class and he is received on a footing of equality. Thus he has reached the vantage point he sought.

So far he has been following the footsteps of St. Francis Xavier and the other hero-mixers, even of our Lord Himself, who lunched somewhat conspicuously with the unregenerate. But all too frequently at this point he is afraid to make any move which might jeopardize his hardly won position, oblivious of the fact that unless he make use of it, it is totally worthless. So he goes on spending, or wasting time being a good fellow, and making an end of the means.

It is said of St. Francis Xavier, who was admittedly a striking social success, that no matter what subject was started

by the members of the group he was with, they always ended on the Love of God. Of course it must be remembered that what St. Francis had to say was doubtless far more arresting and considerable than what the ordinary mixer might bring forth. Nevertheless, the story of St. Francis sets the problem which must be solved in some measure if the priest is to justify his line of conduct.

It would seem that what is wanted is a course, or at least a handbook, for priestly mixers which will offer methods of mixing to some purpose.

As a stray suggestion for such a handbook, one method that has been found effective is that of using anecdotes which bring in some phase of pastoral work. The story must be carefully scrutinized in advance to see whether or not it requires special knowledge on the part of the hearers to be appreciated. The tale of the altar boy who rang the bell when Bishop Ullathorne announced his text, "Domine, non sum dignus," has utterly no point to a non-Catholic. On the other hand, there is the story of the boy who would not accompany his friend to confession because he had just been there and had no more sins to confess; whereupon his friend was struck with an idea and said: "Well, you can tell me a lie. That'll be a sin and you can go with me."

That story has been found to be quite effective. The non-Catholic hearer is at first surprised that the priest will mention confession at all. He has frequently heard of it as a thing of horror and he charitably supposes that his fellow-Rotarian rarely and only under compulsion has anything to do with it. But a characteristic child story, which happens to be an actual occurrence, puts the sacrament before him in an entirely different light. He will probably be too astonished to follow up the subject just then, and, unless the priest be very skilful at handling the topic, he had best go on to other illustrations, not quite so startling, of the working of a child mind. But the story will sink in and a few such, dropped in the course of weeks, will produce inquiries.

Frequently the most ordinary question will be prefaced by an apology for asking and a careful proviso—"if it's something that I ought to ask". The non-Catholic has heard so much against the Church that when he finds that this one

priest is a human being, he thinks that his fellow-clubman is a great exception and that he would naturally be rather embarrassed at a reference to his calling; so his Protestant fellow-members would not think of mentioning it any more than they would twit him with any other misfortune. So when he learns from this off-hand way of referring to his classification that the priest is quite as willing to speak of his work as is the lawyer, engineer, or merchant, it is a pleasant surprise to him and he often has many questions that he would like to ask.

How many converts will the mixer make in this fashion? Probably none. Converts are not made so readily. But even the convincing missionary rarely starts and finishes a conversion. While the convert may say and fully believe that it is all the result of the mission, it will come out casually sometime that he knew such-and-such Catholics as a boy, etc. The ground was prepared for the sowing years before by someone who gave a good example, probably without the faintest idea of what it would bring forth in later years.

But if the priest neither forgets nor allows others to forget that he is a priest and zealous for souls, he will find that the club members will refer cases to him, just as they will send prospects to the member who sells insurance or autos. It is quite common for a physician to mention casually over the luncheon table: "Old so-and-so isn't going to last much longer and I think he is a member of your flock. If you want to go to see him before he passes out, you'd best get busy." More than one careless soul has been known to receive the last sacraments largely as a result of such a notice.

Again, a business man comes to the padre with the information, "One of the girls in my office wants to be married and plans to run away because her people object. Now she is a Catholic and I know you people are particular about such matters. I told her I was sure that you would fix things for her, but she was so afraid that her folks would find it out and make trouble that she did not want to come." Quite so. Assured by her employer that the priest would receive her kindly, the over-timorous girl comes and receives a letter to a pastor in the next city and the wedding is celebrated before the altar instead of in the office of a Justice of the Peace.

These are not small things, nor do they happen infrequently. They are by-products of the attitude of mind engendered by the "mixing" priest who understands his job. There is a real place for the mixer, but every advance position has its special dangers, and the clergyman has special need of frequent examination of conscience and a scrutinizing of results obtained to see whether or not he is a priestly-mixer—a follower of the social-minded saints—or just a mixer.

H. D. BUCHANAN.

Las Cruces, New Mexico.

FATHER TOM'S "ATTENDITE".

FATHER TOM came rushing down the stairs of the rectory and dashed into the pastor's study. Good old Father Martin never looked up but kept his eyes piously riveted on his breviary, as was his custom.

"Won't be back till ten-thirty, Father," the young priest broke the golden thread of his pastor's devotion.

"All right, Tom. Have you said your Office yet?"

"What day is it?" Father Tom was plainly less exuberant. "Let's see, Friday," and he muttered something under his breath about the long drone of the *Attendite*.

Father Martin could have gone through the whole soliloquy for his dashing young assistant. He knew it all by heart from "What day is it?" to "No," which always sounded like hope and despair, patience and exasperation, and a half-hearted attempt at reverence for his Office, all wrapt in one.

"Father Tom, you don't like the psalm *Attendite,* do you?"

"Well, I'm not wild about it," the young priest admitted. "Don't know that I've ever met anybody that was. We talked it over in the seminary—Danny Blake, and little Pete Hardy down here at St. John's, and Dick, and Brownie and I, and none of us was in love with it. Oh, yeh, I did know one fellow that liked it, the Reverend Sylvester Swiller—you know, one of those I'm-better-than-you-are boys, but he always was a bit 'balmy'. In the seminary he used to rave about the beauty of the trees on the campus, especially in the moonlight, and all that kind of stuff. Si insisted that the *Attendite* was positively marvelous."

Here Father Tom stopped and stole a look at his pastor. He knew that Father Martin wasn't won over to his views.

The young priest broke the awkward silence: "Do you like the *Attendite,* Father?" He felt like biting his tongue for saying that. Asking Father Martin whether he liked something about the liturgy was like asking Lindbergh if he liked airplanes. And it was getting late!

"Well," the older priest began in that nonchalant tone of voice he always assumed when he intended to hold the floor for the evening, "when I was a youngster I didn't, but I've changed my views. I was down helping out at old Father McQuade's one time for Forty Hours. You didn't know Father McQuade, did you? Of course not. Dan was—let's see, a class ahead of the Bishop. Pious old soul was Dan. Well, I was down helping Dan out one night, and the rectory bell rang, and it was only a little child that came walking into the parlor just as nicely as you please and asked to see me. To begin with, Tom, it's a long story. . . "

Father Tom sighed audibly, then fumbled around in the pocket of his clerical vest for his watch. Father Martin took the hint.

"Of course, Tom," he came to the rescue, "as I was saying, it's a long story, and I don't wish to hold you back. You promised your sister you'd be there for supper, so go to it. I can tell you about the *Attendite* to-morrow. Give my best regards to Mollie."

The young priest felt like hugging his good-natured pastor. "The old boy isn't dense at all," he thought.

This was his chance to make his get-away. He grabbed his breviary and made for the door. "Guess I'll take this with me," he commented the while. "I may be a little late and can say some on the ride back. So long, Father."

The evening at Mollie's was quite enjoyable. That sister of his knew his weaknesses when it came to food, and the priestly brother showed his appreciation by eating as much as his dignity permitted.

Came ten o'clock, and bedtime for Mary and Jack; but Jack, aged five, wasn't to be put to bed like that without a struggle.

"Oooh, Father Tom," the little strategist began his attack, "won't you tell me'n Mary a bedtime story?"

"Don't know any, Jackie," the young priest was on the defensive.

"Father Tom, you do so," six-year-old Mary chimed in and allied herself with her little brother. "Tell us one of those pretty ones like you always tell us in catechism class."

The young priest thought of his *Practical Examples to Illustrate the Catechism*, as Dives must have thought of a drink of water in hell.

"You're too humble, Father," Mollie joined the allied powers. "Why, the whole congregation was talking about your beautiful stories for May Devotions."

The Glories of Mary may have helped Father Tom wonderfully during May, but it didn't help him a bit now. Try as he might he couldn't recall a single anecdote.

"Please, Father Tom, won't you tell me'n Mary just one 'ittle story?" Jackie opened fire once more.

"But, Jackie dear, I can't. I'd love to but I don't know any nice stories that little girls and boys like before they go to bed."

"Oooh, I know," little Mary broke in and reached for the breviary. But Jack had beaten her to it—and he had his eye on the bright red string in the Psalter.

"Here, Father Tom," and Jackie climbed up on the young priest's knee and opened his breviary. "Here's a pretty book of stories. Read us one, huh?"

Father Tom was half afraid to look where the book was opened. He was watching Mollie all the while, trying to appear master of the situation.

"Look at the pretty, big A," Mary cried out jubilantly, like Balboa discovering the Pacific Ocean. "Father Tom, this must be a beautiful story."

Big A! Father Tom thought of the *Attendite* and glanced excitedly at his breviary. Sure enough, there it was, as vivid as a nightmare: "Attendite, populo meus, legem meam: inclinate aurem vestram in verba oris mei."

"Read us this one, read us this one," Jack and Mary were singing together.

"There is no getting out of it now," thought Father Tom. "These kiddies with their story are worse than Shylock and his bond."

The young priest looked at his sister and remarked, he wasn't quite sure in what tone of voice, "If Jack and Mary were lawyers for the defence in every criminal case, this country could abolish capital punishment." Then he turned to the two victorious leaders of the attack: "Mind now, kiddies, you mustn't laugh if Father Tom's story is no good, because he isn't used to putting people to sleep with his stories. Are you ready?"

Little Jack from his grandstand seat on Father Tom's knee showed his readiness with a big "Mmmm!" as if somebody had put a spoonful of honey into his mouth. Father Tom's defence was completely broken down. He felt as though he could try to make a story of anything, even of Wapelhorst's *Compendium Sacrae Liturgiae.* He took a deep breath and then started out like Uncle Kaybee on the radio:

"Once upon a time there was a Great King who had many, many different nations in His kingdom. He was very rich and mighty, but He was as kind as mother is to Jack and Mary. But almost all of the nations in this large kingdom were very, very bad, much worse than Jackie and Mary are when mamma has to spank them. They were so bad that they did not love and obey the Great King who loved them so much, but they set up other little kings, who were as bad as they themselves, to rule over them.

"Still the Great King did not send His powerful armies to destroy these bad people because He knew that some day His own Son, the beautiful little Prince, would be born among these people, of a lovely young Woman. And because the Great King was all-wise and knew everything, He knew that the beautiful little Prince would love everyone of these people, no matter how bad they were, so much so that He would die the worst death just to save them.

"So the Great King would not destroy His people, but thought He would teach them a lesson. He picked one tiny nation from among them all and He loved it dearly, although it was stubborn like little Jackie and Mary are when mamma must send them to bed without supper.

"This nation which the Great King picked was very small, but He soon made it big and strong and rich and wise. And the Great King led it into a strange land on the Nile. And at

first the kings of the land loved this little nation. But not so very long after, they became unfriendly toward it, so the Great King decided to lead His own from the strange land which had become wicked. But the people of the Nile followed after the chosen nation and tried to capture it and make it a prisoner.

"When the nation that the Great King loved saw the wicked strangers coming after it, it thought it was surely lost because in front of it there was a great sea. But what do you think happened? The man appointed to lead the little nation stood on the shore of the great sea and wafted his magic wand, and all of a sudden the water of the great sea separated and stood like two big stone walls and left a clear path between them. Then the chosen nation hurried over to the other shore, and when the wicked strangers were crossing the path to catch it, the leader stood on the shore once again, wafted his magic wand, and the two big walls of water came down with a noise like thunder and drowned the wicked king and all his people."

Here Father Tom paused to see how his story was being accepted. Jackie was watching him with big wide-open eyes, and Mary was entranced with the account of the magic wand. Even Mollie showed keen interest as she sat motionless on the piano stool on the other side of the room. The detailed history of the Israelites might be ancient history for those who pray the *Attendite,* but it was as modern as the madness of the Russian Bolshevism, as far as Mollie was concerned.

When the young priest saw that his story was well taken, he picked up courage, as he did on the day of his first sermon, and continued his narrative. He took his hearers into the great desert and let them wander around with the nation that the Great King loved; but when he reached the Land of Promise with all its treasures and beauties, little Mary averred that it had *Alice in Wonderland* beat a mile, and Jackie said that it was the *bestest* fairy tale he had ever heard.

"But," Father Tom continued, "the story is not finished yet. After the Great King had led His nation into His wonderland, many of these people also became wicked, and so He let some strange and cruel kings come in and capture them; and He chose only one family for His special love, and after

many, many years, His own Son, the beautiful Prince was born of a lovely young Lady of this family."

"Oooh, tell us about the beautiful young Prince," broke in Jackie.

"Some other time, Jackie," was the young priest's answer. "Father Tom must go home now and read some more beautiful *fairy tales*. He is sure that his story has made Jackie and Mary very sleepy, and now they must go to bed."

Jack climbed down from the young priest's knee.

"Father Tom," he said.

"Yes, Jackie."

"I want to be a soldier of the Great King."

"I hope you will be some day, Jackie."

Here Jackie walked to the center of the room, turned about-face, and saluted, as he had seen it done in the talkies once.

Father Tom saluted in return and added, "Good night, captain."

Captain Jack walked rigidly to the other side of the room and surrendered himself to his mother.

"Father Tom," begged Mary, when her turn came to bid her uncle good night, "won't you tell us some time about the lovely young Lady who was the Mother of the beautiful little Prince?"

"You bet I will, Mary," was his ready answer. "By the way, Mary," he added, as she joined her mother and Jack, "can you guess what the lovely young Lady's name is?"

"It must be a very, very beautiful name," Mary remarked.

"You bet it is,— it's Mary."

Here the little girl put on a smile that could melt the heart of a convict.

"Throw Father Tom a kiss, children," said Mollie, as she started to lead them to the stairs. Mary kissed her hand and blew in the direction of her uncle. Jack, strictly military, turned about-face once more to salute and then led the way upstairs.

"You certainly had the youngsters up a tree, Father," said Mollie, as she came downstairs a little while later. "And I must say I was almost as interested as they were. You priests

do have the prettiest stories in your books. No wonder you never get lonesome."

Father Tom half surprised himself when he answered, "That's a fact, Mollie." An hour ago he would hardly have admitted so much.

Fifteen minutes later Father Tom entered the rectory. Father Martin was in the parish office working on the ledgers.

"Good evening, Tom," was his greeting. "Have a good time?"

"Splendid! By the way," he added enthusiastically, "I've changed my opinion of the *Attendite.*"

"You mean. . . ."

"Exactly! I suppose it was something like your experience at Father McQuade's."

"Tell me about it, Tom," the older priest requested, as he closed the big books and put the cover on the ink bottle.

"I can't now, Father," was the answer. "I'm anxious to start praying my Office." Here Father Tom took off his hat and coat and went to his study across the hall to put on his cassock.

A few minutes later he came to the first nocturn. There was that beautiful big A, and— was it a child's face he saw in it? Father Martin was just halfway up the stairs.

"Oh, Father," the young priest called.

Father Martin turned on the stairs and asked, "What is it, Tom?"

"Nothing much. I just thought I'd give you something to think about till you fall asleep."

"Yes. . . ."

"And a little child shall lead them."

Father Martin put on that big, fatherly smile that Father Tom always meditated on when he prayed the "Ecce quam bonum et quam jucundum habitare fratres in unum." Neither spoke another word. The pastor turned and continued up the steps, and the assistant began twining the golden thread of his devotion.

GILES STAAB, O.M.CAP.

Victoria, Kansas.

POISON AND ITS ANTIDOTE.

To the Editor, THE ECCLESIASTICAL REVIEW.

M. Maurois, the French biographer, tells us that back of every great personality is a common characteristic, the development of which ensures real greatness.

In like manner it may be contended that the absence of a common factor in our daily life is responsible to a no considerable extent for the manifold evils which affect the body politic in modern times. We complain, for instance, of the impossibility of rearing children aright,—that the home is topsy-turvy, that we have few vocations. And, when we leave the home and walk abroad, we decry the lack of cohesion and of efficiency in our educational endeavors. We even take an occasional rap at the low ebb reached in literature, art and the drama, but we seldom try to diagnose rationally these various manifestations and endeavor to effect anything like a permanent cure.

In old times death came in solemn guise. It spelt sorrow, silence, tears. To-day it comes in under the door unnoticed in the form of the morning newspaper. There you have the poison which has caused auto-intoxication in the minds of a majority of our Catholic men and women of the day. The lack of parental supervision and control of reading matter in the home has been so general and so widespread that it is no wonder at all that the home is topsy-turvy. How can there be obedience, submission, when there is always at hand in our daily periodicals interesting accounts of individual rebellions and acts of disobedience so cleverly garnished, so appetizingly prepared that they are masticated and digested without a thought of the consequences!

The necessity of calories and vitamins in certain specified quantities is clearly recognized in the material pabulum we give our children. But man does not live by bread alone. He requires spiritual food too. If the younger generation fatten on foul novels, lurid details of murders and divorces, we may expect to reap (as we do) the whirlwind. Not from such soil do vocations spring. Only when we have substituted interesting biographies of the saints for the degrading love stories of to-day, may we expect vocations in the numbers de-

sired. Then will boys and girls with the glorious insouciance of youth cheerfully seek the quiet walks of monasteries and of old nunneries because they have been nourished by the food of the strong. Like Galahad their strength will be as the strength of ten because their hearts are pure.

Not alone in the home circle but in the educational field as well, this same poison is evident. But unfortunately very little attention is paid to its presence here because the system has gradually become accustomed to it. Former inoculations have created a yen for it very much as the drug addict craves for the prick of a needle. And so, nonchalantly, as a matter of course, the young student reads his morning and evening newspaper. And, while doing so, he seldom adverts to the fact that it is curiosity which prompts him to peruse it. Yet such is the case, even though he may coddle himself into fancying that he is actually studying (which, of course, is not the case).

It is not difficult to understand well how such a mind becomes dissipated to a point where concentration for any given length of time is next to impossible. Nor is it at all difficult to perceive that under such a narcosis the basic principles behind Catholic education will fail to register. The lad will not grasp the dire need of a moral training, the necessity of self-discipline or the supreme importance of a thorough knowledge of Catholic doctrine. Then, when the acid test comes, the boy does not survive the crisis. He fails: and the obloquy falls, not where it belongs, on the enervating influence of promiscuous daily periodicals, but on the shoulders of Catholic educators throughout the land.

When we leave the daily paper behind, and enter the domain of literature, of the arts, of the drama, the opposition between the Catholic and the secular press is even more pronounced. Profane writers are not hampered by any sense of responsibility. They can throw intellectual bombs whenever and wherever they choose. Moral deaths may result, but what care they? Their main interest is in the financial returns. A great number of people always run to a fire, or to the spot where the explosion occurs. Likewise, many modern readers relish the things which startle, irrespective of their real worth.

However, the odds are not all on the side of the secular press. We have this advantage and never must we forget it: We have

the truth. And "truth is mighty and will prevail". Never doubt it. Pius X once said when addressing a gathering of Catholic newspapermen that, just as his predecessors blessed the crusaders when they bravely sallied forth to recapture the Holy Land from the infidel, so in the same lofty spirit of idealism he blessed the modern Crusader of the land—the Catholic writer. With a high realization then of his noble calling the Catholic essayist, columnist, novelist may fare cheerfully forth. Of course there are obstacles to be conquered. The apathy of the Catholic dealers in books appears to me as the principal obstacle. It seems a herculean task to make them think in terms of books.

Just the other day I came upon one of these individuals. He had hopes of selling me a copious supply of candles, vestments and other necessities of the altar. I referred to the small stock of Catholic literature he carried in his store, and he gave me this reply:

"Catholic books do not pay, Father."

"Do you lose money on them?" I countered.

"No, Father."

I then proceeded to ask him if he had ever featured Catholic papers, magazines and novels and made an honest effort to sell them. It seems he never had. I explained that there were two good reasons why he should: the first being the financial gain that would accrue both directly and indirectly from such propaganda; and that the second was that he would be part and parcel of a great apostolate which would doubtless result in the conversion of many. He appeared impressed. So to strengthen the impression I told him that I would buy no more ecclesiastical goods from his firm until he had made a sincere effort to do his part in the distribution of Catholic literature. The plan worked: it might in other cases too. I give it for what it is worth.

Oh, yes, my friend the dealer also said that the Catholic press had a long way to go before it reached perfection. I agreed. Then I told him the story of Claude, Mary's beau.

"Mary", began Claude, "you know I got a clearin' over thar an' a team and wagon and some hawgs an' cows, an' I calc-late on buildin' a house this fall an'———." Just then he was interrupted by Mary's mother in the kitchen.

"Mary", she called in a loud voice, "is that young man thar yit?" Back came the answer: "No, mar, but he's gettin' thar."

Likewise with the Catholic press—it's getting there.

DAVID P. MCASTOCKER, S.J.

Tacoma, Washington.

DUNBOYNE OF THE NORTH AMERICAN COLLEGE, ROME.

To the Editor, THE ECCLESIASTICAL REVIEW.

Being the last survivor of what the students of the American College in Rome dubbed the Dunboyne Institution, I thought it might be of interest to the Alumni of that college to learn of its origin and demise. In fact there is no memory of it, I believe, even in the story of that college.

It was in the year 1887 when the Rector of the College, Mgr. Denis J. O'Connell, conceived the idea of adding a post-graduate course to the College curriculum. What led him to it was a desire of affording to those that had finished their course in Rome or elsewhere an opportunity to prosecute special studies in the Holy City. He had in mind the preparation of professors for seminaries in the States, diocesan chancellors and those who might remain in Rome as advocates or members of the various branches of the Congregations of the Curia. Two members of the class of 1887 were chosen by Mgr. O'Connell, Dr. Wm. Maher of Hartford, and myself from St. Louis. While we were to take special courses, we were at the same time to act as *repetenti* for the students of the College—I for repetitions in Dogma, Dr. Maher, for Philosophy. In the meanwhile Dr. Farrelly, later Bishop of Cleveland, had been installed as instructor of Italian and director of chapel exercises. This arrangement was prospective of *carriere* interns. The Jesuit Fathers Armellini, De Maria and others, were continued as confessors and spiritual directors.

Dr. O'Connell asked the Bishops of the States to send priests who would profit by the post-graduate courses. Archbishop Elder of Cincinnati in consequence sent the Rev. Jos. Shea who for some time taught in the Seminary of Mount St. Mary. He specialized in Biblical Studies. The Rev. P. R. Heffron, who died as Bishop of Winona in 1927, was sent by Archbishop Ireland to take a course in Dogma at the Minerva.

The latter was professor in the St. Paul Seminary at the time and later became its rector. There was a third, the Rev. Edward Dunne, for some time chancellor of the Chicago Archdiocese under Archbishop Quigley. He died as Bishop of Peoria in October of 1929. He came to Rome from Innsbruck. Pope Leo XIII had just ruled that clerical students during their years of study in Rome should live in some college. But Father Dunne found the conditions of Dr. O'Connell too irksome. He became an extern. Lodging with an Italian family he soon acquired a fluency in Italian which enabled him to do such effective work on the West side of Chicago.

Thus there were only four at the opening of the school-year 1887-1888. Our table in the refectory was rather conspicuously placed. We were separated from the main body of students, who were ranged along the wall in the middle of the aisle just at the edge of the platform that led to the Rector's table. We wore the regulation Roman garb. On the street the ferryoula, Roman hat, and buckle shoes. This costume was the salary Dr. Maher and myself received from the College for our services as *repetenti*. We were in a sense free-lances, though we mingled with the boys during recreation. Our conversation at the table was usually concerned with our special studies. Dr. Maher and myself often made excursions together. I recall one trip to Florence to hear the famous Franciscan Friar, Padre Agustino. He caused quite a stir in all Italy, but retired later to an orphan home where he died *della pulmonare*.

At the end of the first session, however, our number was reduced. Dr. Heffron went to Paris and returned no more. About the middle of the second session Dr. Shea returned home. In June Dr. Maher received a cable calling him home. I was left alone upon my return from Baden in Germany whither I had accompanied Dr. Maher. But Dr. O'Connell, nothing daunted, made arrangements for increasing the number of post-graduate students. I was to act as Vice-Rector in the coming school year and substitute for Professor Sattolli, while he took a holiday. I did some proof-reading of his volumes on San Tommaso while he was rector of the Collegio dei Nobili. His office was in what now I think is the Minerva in the Piazza Minerva. There Dr. Maher and myself also

heard the great exponents of St. Thomas. The *lectiones* were published in the periodical " L'Accademia di San Tommaso D'Aquino."

Mirabile dictu, I was called to the Rector's room, which is still occupied by the present Rector of the American College, though now much more pretentious, early in July before the college household repaired for the summer to Grotta-Ferrata. Dr. O'Connell held a cablegram in his hand from the Archbishop of St. Louis, Peter Richard Kenrick. The former asked whether I had wished to be called home or was anxious to go home. To both I answered in the negative. " Well," said he, " here is a cable from St. Louis requesting you to come home as the diocese is in need of a priest who can speak German." On his advice I followed the summons. " I will try to get you back in two years," he assured me. That hope was never realized.

Thus ended the first Dunboyne venture of the North American College. I hope after the new college rises on the Janiculum Hill, that a possible enabling act shall bring back a post-graduate course for American students who wish to avail themselves of the rare opportunities of Roman schools. They should not be obliged to live in hospices other than the college while taking higher courses in the Holy City.

JOSEPH SELINGER

Jefferson City, Missouri.

CASES RESERVED BY CODE AND BY ORDINARY.

Qu. Noldin (Vol. I, *De Censuris*, Section 95 note b.) states that regulars have the power of absolving from censures reserved *a jure* to the Ordinary, such as abortion. In some dioceses this is also reserved by the Ordinary, *ratione peccati.* Noldin (Vol. III, De Sacramentis, section 359, note b.) also states that a probable opinion has it that confessors who have the power of absolving from papal cases may also absolve from these even though the bishop has reserved them to himself. (Cf. Woywod on Canon 898 Vol. I.) Do these two taken in conjunction mean that regulars have the power *ipso jure* of absolving their penitents from *sin* and *censure,* even though the Ordinary may have reserved such sin to himself, if it be already reserved to him *a jure,* such as the cases in Canon 2319 or Canon 2350 § 1?

Resp. In questions of this nature it is of the utmost importance to distinguish between censures (a) reserved to the Holy See; (b) reserved by common law, i.e., by the Code, to the Ordinary; (c) inflicted by common law but not reserved; and (d) inflicted by the Ordinary.

Before the Code, regulars enjoyed the faculty of absolving from all censures *latae sententiae* reserved by *common law to the Ordinary.* Since the Code went into effect this privilege still remains in force.[1] This privilege does not extend to the power of absolving from censures reserved to the Holy See, nor from those inflicted, not by common law, but by the *Ordinary himself,* whether by law or *ab homine.*

What Noldin says regarding the reservation by the Ordinary of a sin to which is attached a censure *reserved to the Holy See,* viz., that the Ordinary's reservation of the sin probably does not hold, is equally true. For it is manifestly out of place that an Ordinary should reserve to himself a case which the Holy See has reserved to itself.[2]

Finally there is no canonical foundation for the opinion of Woywod,[3] who seems to challenge the power of the Ordinary to reserve *ratione peccati* a sin for which the common law already inflicts a censure *latae sententiae,* which is either reserved by that law to the Ordinary himself,[4] or is not reserved to any one. The Code does, indeed, forbid Ordinaries to reserve either of these cases but not entirely and absolutely, for it limits that prohibition with the word *regulariter.* In other words, while Ordinaries must not as a rule reserve sins to which the common law attaches a censure either reserved to

[1] Cf. E. G. Roelker [*Principles of Privilege* (Washington: Catholic University of America, 1926), pp. 52-59], who, while favoring the opposite view, is forced to admit that the opinion claiming this privilege to be still in force, is probable.

[2] As to the Ordinary's inflicting and reserving a censure for a sin to which is already attached a censure reserved to the Holy See, cf. Canon 2247, § 1; as to the Ordinary's reservation *ratione peccati,* cf. Canon 898.

[3] *A Practical Commentary on the Code of Canon Law* [New York: Joseph F. Wagner (1925), n. 809].

[4] "The illogical conclusion" which Woywod sees in a case where "a priest who has received power to absolve (e. g., abortion) from the Holy See can absolve if the penitent has incurred the excommunication, but cannot absolve when the excommunication was not incurred, because the bishop has made it a diocesan reserved case", is as a matter of fact not at all illogical. So long as the bishop in establishing a reservation does not act contrary to the common law, the Holy See defers to his judgment in those matters that he regulates.

the Ordinary or reserved to no one, still, if in extraordinary instances they consider it expedient, they may do so.[5] And no one may question the Ordinary's opinion, but everyone is bound to observe the reservation, as the Code provides for what may be otherwise.

Returning to the inquiry, our conclusion must be that regulars cannot validly absolve one who by his sin has incurred the censure inflicted, e.g., by Canon 2319 or 2350 §1, if the Ordinary has reserved those sins *ratione peccati.*

RESERVED CASES AND SEAL OF CONFESSION.

Qu. A patient in a hospital confesses a sin that is reserved and for which the confessor has no special faculties. The latter knows also that the Sister in charge is aware of the patient's having gone to confession and will arrange for his receiving Communion on the morrow. The seal of Confession prevents the priest from giving the Sister any information as to the patient's not having been absolved; and it will be very embarrassing for the patient himself to tell the Sister. Telephoning to the diocesan curia for faculties is also out of the question, since in one way or another the seal of Confession might be violated. What is to be done in such a case?

Resp. If the penitent's sin is reserved *ratione censurae,* there is sufficient urgency in the case presented by this chaplain to invoke Canon 2254. However, he will have to inform the penitent of the obligation of applying for the *mandata* if the case demands it. If, however, the reservation binds only *ratione peccati,* Canon 900 presents two different outlets. 1. If the penitent is at the moment so sick that he cannot go out, the reservation ceases (Canon 900 n. 1). 2. If the penitent, though staying in the hospital, is not so sick that he could not go out, then in view of the danger of violating the seal of Confession the reservation again ceases (Canon 900 n. 2). In

[5] The same is the intent of the more explicit recent decree on reserved cases: "... et, regulariter, ab iis quoque quibus censura, etsi nemini reservata, a iure imposita sit; hoc enim expresse prohibit vetus Instructio S. Congregationis Episcoporum et Regularium diei 26 novembris 1602, quae ita se habet: 'Praesertim vero haec monenda censet Sacra Congregatio, ut videant ipsi Ordinarii ne illos casus promiscue reservent quibus adnexa est excommunicatio maior a iure imposita, cuius absolutio nemini reservata sit, nisi forte propter frequens scandalum aut aliam necessariam causam aliqui huiusmodi casus nominatim reservandi viderentur.'" — S. C. S. Off., instructio super casuum conscientiae reservationibus, 13 July, 1916—*Acta Apostolicae Sedis,* VIII, (1916), 314.

the present instance either reason would justify the confessor in absolving the penitent from the reservation. In this case there is no obligation of asking for any *mandata*. Even if the priest could telephone for faculties without any danger of violating the seal of Confession and without any other inconvenience to himself or the penitent, he would not be obliged to telephone and ought not do so. For the Holy See frowns on the use of the telephone or telegraph for such purposes.[1]

TWO CLASSES OF MONSIGNORI.

Qu. What is the difference between a Monsignor with the title "Very Reverend" and a "Right Reverend" Monsignor? Are they entitled to wear their insignia at all times outside their own diocese? At the Omaha Eucharistic Congress I saw a few Right Reverend Monsignori say Mass, and they had the four candles and bugia. Some priests remarked that only bishops are entitled to the four candles and bugia.

Resp. The papal household is composed of two classes of prelates: prelates *di mantelletta* and the prelates *di mantellone*, so called from their official vestiture. In English-speaking countries the custom has prevailed to call prelates *di mantelletta* "Right Reverend", and prelates *di mantellone* "Very Reverend".

Prelates *di mantelletta* are really "Prelates". Their title is personal and their appointment is for life, such as the Protonotaries Apostolic *ad instar participantium*. To this category of prelates belong those whom our *Catholic Directory* calls "Right Reverend".

The Prelates *di mantellone* enjoy the title and honors of prelates, though they are not prelates in reality. Their prelature is simply an office or an honor attached to an office. They lose their title and their office at the death of the Pope who appointed them, because they are regarded as his personal officers, and his successor is not bound to keep the same attendants. When the new Pope has been elected, they may apply for a renewal of their prelacy, and the favor is generally granted. The Prelates who are addressed as "Very Rev-

[1] Cf. Com. Pont. ad C. C. Authentice Interpretandos, 12 Nov., 1922—*Acta Apostolicae Sedis*, XIV (1922), 662-663; litt. encycl. Secret. Status, 10 Dec., 1891—*S. C. P. F. Collectanea*, n. 1775.

erend" in our *Catholic Directory* are "Privy Chamberlains supernumerary" (Camerieri Segreti soprannumerari di S.S.).

Right Reverend Protonotaries Apostolic *ad instar participantium,* whenever they are commissioned by the diocesan Ordinary to say a low Mass on some solemn occasion, may make their preparation and thanksgiving before the altar, vested in their prelatical habit, kneeling on an undraped prie-Dieu furnished with two purple cushions. They vest at the foot of the altar and may be assisted by a cleric in major orders and two other minor clerics. They use the canon, candlestick, ewer, basin and towel.

At an ordinary low Mass, however, they follow the ritual of other priests, except in the use of the hand-candlestick (bugia). Only two candles should be lit. (See *Decreta Authentica,* Nos. 1131 ad 21, and 2583; and also Motu Proprio of Pius X, *Inter multiplices curas,* of 21 February, 1905.)

The costume and privileges of prelates are set forth most accurately in *Costume of Prelates of the Catholic Church,* by J. A. Nainfa, S.S., D.C.L. (new edition, 1926. John Murphy Co., Baltimore, Md.).

MASS WINE MADE FROM RAISINS.

Qu. Please send me an answer to the following question. While traveling I said Mass several times in a church the pastor of which makes his Mass wine out of raisins. He told me that he got the directions from a religious order and that that order and another order make their wine that way.

The explanation was that the same amount of water that evaporated from the grapes is put back and no more; nothing else is added either. Fermentation takes place as usual and the result is a sweet wine, very palatable and very cheap. The proportion he gave me is: five and a half pounds of raisins per gallon of water. To be safe, the pastor in question puts more raisins and less water. Is such wine valid and licit for the Holy Sacrifice?

Resp. In two decisions the Holy Office has declared that wine made from raisins is valid and lawful matter for the Sacrifice of the Mass, "provided that by its color, odor and taste it is recognized as real wine".[1]

[1] 22 July, 1706, 7 May, 1879—*Fontes,* n. 772, 1062.

But what is to be said about the method of making such wine? The Holy Office did not publish any formula, but the Prefect of the Ethiopian Missions who submitted the question that evoked the first of those replies had included the formula employed by his missionaries. The raisins are immersed in an equal quantity by weight of cold water and left to stand for six, eight or at the most ten hours; the raisins are then withdrawn and the water on the outside wiped off. The must is then extracted from the raisins and allowed to ferment in the usual manner.[2]

If our inquirer followed this method of making wine from raisins, the wine was both valid and licit matter. However, if we understand his formula correctly, he used not only that water which was absorbed by the raisins and then extracted as must, but also the remaining water which had not been absorbed by the raisins. If the water not absorbed by the raisins amounted to not more than a fifth or a sixth of the quantity of the must, the wine produced was valid matter for Mass, but it was not lawful to use it at the Holy Sacrifice—if we draw a conclusion from what authors say is the utmost limit of the amount of water to be poured into the chalice at the Offertory. A greater proportion would render the wine doubtful or even invalid matter for Mass and certainly unlawful.

The Holy Office, it is true, did not declare the formula submitted with the question as the exclusive method of making Mass wine from raisins. But the principles of adulteration of the sacramental matter compel us to draw the above conclusions.

THE CEREMONY FOR MIXED MARRIAGE.

Qu. What is the authority for the exact form of ceremony in a mixed marriage? Are all of the differences between it and the normal ceremony where both parties are Catholics, prescribed by authorities? If they are, can you indicate them? For instance, is it a custom or are we required to omit the blessing of the ring in a mixed marriage?

[2] P. Gasparri, *De SS. Eucharistia* (2 vols., Paris, 1897), n. 815.

Resp. Canon 1102 §2 forbids any kind of religious ceremony in a mixed marriage: "Omnes sacri ritus prohibentur." The same Canon, however, adds that, if from this prohibition greater evils are likely to result, the Ordinary may permit some of the usual ecclesiastical ceremonies, always to the exclusion of the Mass. The ring should not be blessed, therefore, without the Ordinary's permission.

MEANING OF "A SPIRITU FORNICATIONIS".

Qu. What is the meaning of the words "a spiritu fornicationis," as found in the Litany?

Resp. The words "a spiritu fornicationis," mean just what they say.

1. The sins of the flesh have always been regarded as an evil to be feared. Gal. 19-21 declares that they "who do such things shall not enter the kingdom of heaven". So too I Thes. 4:3; I Cor. 6:13, etc. And the Acts, 15:20; 21:25.

2. The concern of early ascetics was with the conquest of this evil. Anecdotes in *Palladius,* and in the *Colloquia of Cassian,* afford many instances of this, as also do the *Apothegmata Patrum.*

3. So that when the Litanies were formed to express the needs of the faithful, this need found verbal expression.

(a) An old form of the Litany in English, (1544 A.D.), expresses the thought: "From fornication, and all deadly sin: and from all the deceits of the world, the flesh, and the devil, . . . Good Lord, deliver us

(b) In the time of Charlemagne (cfr. Migne. P. L. 138. . . col. 889-898) the long *Litany of the Saints,* has many petitions: A carnalibus desideriis, Libera nos
Ab omni immunditia mentis et corporis
(This repeated twice)
Ab immundis cogitationibus . . libera nos,
A delectationibus carnis . . " "
A spiritu libidinis . .

(c) Similarly the Litanies given in Migne with regard to the early Sacramentaries, where there in mention of petitions for the needs of the sick, e.g. and in the

rogations of the "litania major," have no indication of danger of apostacy—but many of the evils of sins of the flesh.

Hence one should hold for the literal interpretation of the phrase. The metaphorical may be present, and may find its explanation in the Jewish attitude of calling apostacy by the term fornication. But it may be questioned whether that interpretation is accommodative rather than real.

CLOSING TABERNACLE DOOR DURING COMMUNION.

Qu. On page 413 of the October REVIEW we read that the tabernacle door should remain half open whilst Communion is distributed. In support of this view the rubric of the Rituale Romanum (Tit. IV, Cap. II) is quoted: "Sacerdos . . . facta prius genuflexione in plano, tabernaculum aperit, genuflectit, extrahit pyxidem, et illam super corporale depositam discooperit." Now, even though this rubric does not prescribe expressly that the tabernacle door should be closed if the Blessed Sacrament, in the lunula or another ciborium, remains in the tabernacle, nevertheless the general law of the Church (Can. 1269, § 2) that the Blessed Sacrament should be reserved in a *closed* tabernacle, seems to suggest the inference that this should also be done when Holy Communion is distributed, when there are other Sacred Particles in the tabernacle.

Weighty authorities may be quoted in favor of this opinion. Thus, for instance, *Collectio Rerum Liturgicarum* (*Matters Liturgical*) of the Rev. J. Wuest, C.SS.R., translated by the Rev. Thomas W. Mullaney, C.SS.R. (1929) says, p. 101: "The door of the tabernacle should be closed after taking out the ciborium, if the Blessed Sacrament (reserved in the lunula or another ciborium) remains therein; otherwise, it should be left open." The *Caeremoniale Romano-Seraphicum* (1927), which is a most accurate expositor of the Roman rite and which bears the express approbation of the Sacred Congregation of Rites, says, p. 309: "Si in tabernaculo remanet alio in vase SS. Sacramentum, sacerdos educta Pyxide illius ostiolum claudat; secus apertum relinquat."

Resp. The answer concerning the tabernacle door being left open during Holy Communion was to the effect that the rubrics of the Ritual do not prescribe that the door should be closed. There is no positive law in this regard, and rubricists have free scope for their own opinions. Wapelhorst does not

express any opinion whatsoever (tenth edition, pp. 274—277). Hébert in his *Leçons de Liturgie,* tome I, p. 275, is likewise silent on this point. The *Caeremoniale Romano-Seraphicum,* though published with the approbation of the S. Congregation of Rites, has no authority to enact any law.

ANNIVERSARY OF DEDICATION OF CHURCH NOT CELEBRATED.

Qu. Our church is not consecrated. It was dedicated on 12 September. The altar, however, was consecrated on 12 October. Which is the day for celebration in order to gain the indulgences, the day of the dedication of the church or the day of the consecration of the altar?

Resp. If a church has not been consecrated, but only "solemniter benedicta," the anniversary of its dedication is not to be celebrated liturgically.

The feast of the saint (or of the mystery) whose name was given to a church when it was solemnly blessed or consecrated, must be celebrated each year as a double of the first class with a common octave. See the Baltimore Ordo, pp. 7 and 8, Monitum IV: "Festum Titularis ecclesiae (sive consecratae, sive tantum solemniter benedictae), ac Patroni principalis loci, et *Anniversarium Dedicationis ecclesiae consecratae* fiunt ritu duplici primae classis. . . . Festum celebratur cum octava. . . ." See also Canons 1167 and 1168 of the Code.

Of course, the consecration of an altar is not to be commemorated.

MASS IN SACRISTY OR SCHOOL.

Qu. In some of the western and southwestern States, priests during the extreme cold weather heat the sacristy and there say the Mass on weekdays; others convert a classroom into a temporary chapel and say Mass there on weekdays; and still others say that it is not necessary in the above cases to ask any permission from the bishop of the diocese. What should be done?

Resp. From Canon 822 §2 and 3 and Canon 1195 §1 it is evident that Mass should be celebrated only in a church, or in

a public or semi-public oratory, but save by papal indult, not in a private or domestic oratory. Moreover, Canon 822 §4 authorizes the local Ordinary (and for houses of exempt religious, the major superior) to permit the celebration of Mass outside a church or oratory, but only for just and reasonable cause, in an extraordinary case and *per modum actus*.

Usually the sacristy is part and parcel of the church and therefore Mass may be celebrated in it without any further permission.

The case is different with the school. No priest may say Mass in the school unless the local Ordinary grants permission. For the conditions that our inquirer presents, it would be necessary that the local Ordinary erect at least a semi-public oratory in the school building, before Mass could lawfully be celebrated there.

WHEN PRAYERS AFTER LOW MASS MAY BE OMITTED.

Qu. According to the decree of the Sacred Congregation of Rites the prayers which are prescribed to be recited immediately after low Mass may be omitted on certain occasions; namely, when the Mass is celebrated with some external solemnity. May a Mass in a parish church at which a sodality receives its monthly Communion and during which various hymns are sung either by the congregation itself or the choir, or the children's Mass on Sunday at which the children, themselves, sing, be considered as "a low Mass celebrated with some external solemnity," and as a consequence is the celebrant of the Mass relieved of the obligation of reciting the prescribed prayers?

Resp. A Mass at which a sodality receives its monthly Communion and during which various hymns are sung, fulfills the conditions required by the Sacred Congregation of Rites that the prayers after Mass, prescribed by Leo XIII and recently again by Pius XI for Russia, may be omitted.

The same may be said of the children's Mass on Sunday, at which the children themselves sing. It is truly celebrated "cum aliqua solemnitate externa".

The Russian situation, however, calls so much for prayers that it might be preferable to say the "prayers prescribed after Mass," even on occasions when it is lawful to dispense with these prayers.

Criticisms and Notes

ST. BENEDICT AND THE SIXTH CENTURY. By Dom John Chapman. Longmans, Green and Co.: New York and London. 1929.

When once an English Benedictine was introduced to an English Jesuit, the Jesuit in friendly acknowledgment remarked: "A Benedictine! Oh, the poetry of religion!" Again another Benedictine once received a letter from a friend congratulating him on his admission into a religious community composed of picked men spiritually and intellectually, the epithets "holy and learned" being constantly associated with the name Benedictine.

Opposed to such more or less fanciful views a note of reality characterizes Dom Chapman's book, so refreshing to those who know the Benedictine life from living it, though perhaps it will be disappointing to those whose only acquaintance with the Benedictine monk is derived from his picture in literature. Here is a specimen found on page 172: "To 'study' or to write books would be rare. Apart from the Venerable Bede it is seldom we hear in history of a monk being an author. St. Bede is also apparently the only Benedictine monk, or well-known monk (if we except martyrs) who is venerated as a saint. The vast literature of 'Benedictines' was composed by Abbots and Bishops. Here and there a St. Anselm may have begun to write before he was a bishop. The Congregation of St. Maur is an exception: they had not the Benedictine government: no Abbots and no Bishops; and the monks, drafted from one monastery to another, could be combined for ascetical, scriptural, patristic, historical study, so that they produced very large and useful tomes. But St. Benedict contemplated nothing of the sort, nor did Cassiodorus or St. Gregory the Great. The sixth-century monk was not a scholar and author like some of the Maurists, nor a farm-laborer like the Trappists. But he worked hard and read enormously."

Dom Chapman's studies of St. Benedict's relationship with the sixth century have led him to rather astonishing conclusions. Although, as Bury has said, Benedict was destined to exert a greater influence over western Europe than any of his contemporaries, it is one of the surprises of history that, so far as is yet known, never once is he mentioned by name by any one of those contemporaries. Dom Chapman has read far and wide into the literature of this sixth century and unearthed innumerable indications of the unacknowledged influence of the great patriarch of western monachism.

The first chapter seeks to establish the credibility of St. Gregory's Second Book of Dialogues, which is the sole authentic biography of Benedict and which, at least with regard to the miracles therein related, Dudden rejects on rationalist grounds. "Some of the happenings may be explicable as natural phenomena," we read on page 8, "but God's intervention ought not to be astonishing to any Theist; and Christians are taught that a very little faith will remove a mountain into the sea." Another chapter is devoted to Justinian's heavy indebtedness to Benedict's regulations for monks. Any number of passages are brought forward, the origin of which is traced to the Rule. For instance, the admonition in the Rule that the monks before going to bed should remove the knives at their girdles is taken to be for their own protection, whereas a parallel case in the Justinian code points rather to the danger that a sleeping monk may seize his knife and stick it into his neighbor.

Numerous evidences are collected to show that later monastic rules are amplifications of the Benedictine. So page 110: "We have the strange situation that Cassiodorus's monastery is remarkably like a Benedictine one, and that he has echoes of the Rule in his memory, yet he never mentions St. Benedict." Similarly in other places, the Rule of St. Benedict would be regarded as something basic, a "minima inchoationis regula," to be built upon and applied to various environments. Accordingly one may perceive in what sense St. Gregory had been a Benedictine monk, a point which is interminably discussed.

The tenth chapter is a summary of conclusions reached in previous chapters, containing especially cogent proofs from St. Gregory that St. Benedict's was the *Regula* of the time, written at the bidding of Pope Hormisdas and by the persuasion of the venerable Abbot Dionysius, author of the Christian calendar, and written as "a minimum standard of cenobitic life, not too hard to be enforced by ecclesiastical penalties and papal visitations, nor too easy-going to be a means of perfection. . . . A Rule which was so practical and moderate that it could be enforced as a minimum, and so wise and holy that it could lead saints to perfection." The traditional dates for St. Benedict—foundation of Monte Cassino in 529, promulgation of the Rule in 530, and death in 543—are no longer tenable; much more probably St. Benedict migrated from Subiaco as early as 520, completed the Rule six years later, and died not earlier than 548.

On the social status of the Monte Cassino monks Dom Chapman argues strongly for "a particularly aristocratic clientele, far above the average of monasteries at a distance from the capital," herein dissenting from Abbot Butler who wrote in *Benedictine Monachism*

(p. 32) : " the monks were quite simple men; though no doubt some were of the same station of life as St. Benedict himself, the great majority of them were recruited from the Italian peasantry or from the semi-barbarous Gothic invaders." It was interesting and even entertaining to follow the controversy between the Abbot of Downside and a monk of Downside in the pages of the current *Downside Review* back in 1919, when the monk ventured to write: " There was no farm at Monte Cassino and no room for one ",—this in criticism of the Abbot's view of the rusticity of the primeval Benedictines. The Abbot later (1920) visited Monte Cassino and wrote in the second edition of his book (p. 390) : " It was with some amusement that I described, as the first object that met my eye on driving up to the monastery, two yoke of oxen ploughing within a stone-throw of the gate! I explored the ground and found that, while the top of the mountain is not the place one should choose for farming operations, still there is a considerable amount of agricultural and arable land." Whereupon the monk now (p. 163, note) adjudges himself refuted.

What is especially commendable is the prodigious amount of research undertaken to express St. Benedict's wholesome, refining, spiritualizing influence on the men of his own century, thereby nullifying the effects of what appears to be a conspiracy of silence.

LE CATECHISME EN PROBLEMES, Cours Superieur, Catèchisme de persévérance; Livre du Maître. Chanoine E. Duplessy. Pierre Téqui, Libraire-Editeur, Paris. 1930. Pp. 378.

Not only the gratitude of the late Cardinal Dubois but the gratitude of all who read these pages will be given, we feel assured, to Canon Duplessy, their author. In this the fourth volume of the series of the Catechism in Problems we have a very commendable handbook for teachers as well as for pupils of a more mature age. In its 57 lessons the author covers the entire course of Christian doctrine, but the method followed is the secret of the worth of the volume. As the late Cardinal Dubois says in his letter of recommendation, the title of this work " dit exactement ce que vous avez voulu faire; exciter par des questions bien choisies, la curiosité des enfants, et les amener à trouver eux-mêmes, en matière doctrinale, la solution juste. Ainsi, grâce à vos problèmes, empruntés au Catéchisme, et inspirés de l'Histoire Sainte, de l'Evangile, de la Grammaire, de l'Histoire profane, de la Géographie, vous ferez pénétrer facilement agréablement, les vérités chrétiennes dans les intelligences enfrantines. Je ne doute pas que les Catéchistes ne s'empressent d'utiliser votre

nouveau livre; ils en verront bien vite les avantages pratiques pour l'enseignement religieux des enfants, et ils vous en seront reconnaissants." With the late Cardinal we too recommend this volume to all our clergy and teachers of Religion. Its suggestions will be found most practical and helpful.

This text is another indication that in the teaching of Religion we are moving in the right direction—moving back to those methods that embody in the beauty and effectiveness of their application those principles which a modern world is just beginning to present and formulate as their new educational discoveries. To the teachers of Religion in Catholic France as well as to those here in the Americas this volume is timely and practical.

The text is divided into three sections. In the first, the truths to be believed are presented in eighteen lessons with clarity and due merit. In the second part the chief duties of the Catholic are outlined in an attractive and suggestive manner. In the final section the means of realizing the end of Christian life and its rewards are explained in a way that will go far in making them motivating principles for Catholic life and conduct.

Let us take one of these and review its presentation as an illustration of the telling method characteristic of the other lessons in this volume. In lesson XXXVIII the author explains the idea of Supernatural Life, an idea that is not an easy one to present in an adequate and effective manner to the youthful mind. Canon Duplessy in obedience to the psychological law of interest draws from the previously acquired knowledge of the pupils such facts as will aid them in grasping the idea of life in all its phases. He then correlates these ideas of life with the teachings of Holy Scripture, thus widening the ideas of life by introducing the idea of the means by which their continuity is assured. Step by step with the aid of the gospels appointed to be read on the 1st, 2nd and 3rd Sundays of Lent, the 5th after Epiphany and others to be looked up by the pupils in the Missal, he leads the pupils to see the meaning and the need of the truths of Revelation and the grace of God as the sources of food for the supernatural life. With the aid of further researches into other parts of the Missal (the source-book to be used by the pupils), the author helps the student unfold the germinal idea of supernatural life into all its phases and effects. In each step he has uniquely kept active that phase of affective consciousness essential to a complete assimilation of the ideas by the students. This is especially noticeable in those sections of the lesson where the author stresses the student's part in the work of increasing his supernatural life by Christian practices and of protecting it from the icy blasts of sinful deeds that too quickly by the law of fixity become habits.

In the above review we see how the author by his method leads the pupil from what he knows into a wider knowledge. With the aid of the Missal and other official liturgical books of Holy Church his method aims to associate and thus tend to fix into the mental content the ideas presented. By his method these ideas are presented in that solvent of appropriate feeling which is an indispensable condition for their assimilation and expression in Christian conduct. In short this method employs all those valuable teaching skills which contribute so effectively to the art of learning by thinking out for ourselves under proper direction the great truths given to us by God in nature and directly by Revelation as we find these latter incorporated in the organic life of the One True Church of which we are proudly members.

GESCHICHTE DER PÄPSTE SEIT DEM AUSGANG DES MITTELALTERS. Pastor, Ludwig Frhr. v. XIV Band: Geschichte der Päpste im Zeitalter des fürstlichen Absolutismus von der Wahl Innozenz' X bis zum Tode Innozenz XII. (1676-1700) 2. Abt. Innocenz XI, Alexander VIII, Innozenz XII (1676-1700). Herder & Co., Freiburg im Breisgau, 1930. Pp. xxxvi-560.

Nearly two-thirds of this volume, the second part of the third last volume on the Lives of the Popes, is devoted to the Pontificate of Innocent XI. This was a fair distribution, as well because of the merits of the man as because of the importance of his pontificate. Pastor goes back to the careers of Sixtus V and Pius V to find Popes who equalled Innocent in practical administrative ability and in spiritual elevation of character. The thirteen years of his administration were critical times for the Church and for Christian civilization. The Moslems were making their last desperate effort to place the Crescent above the Cross throughout Europe: they had swept away all opposition as far as the walls of Vienna, and were thwarted in their design to make that city their prey only by the heroic campaign of John Sobieski. The large part the Pope had in making the campaign of Sobieski a success has never been told with such force, exactitude and detail as in this volume. All the resources of the Papacy were called upon, in the field of diplomacy as well as in the granting of generous subventions, to make Sobieski's patriotic expedition possible. More than any person at the time, the Pope seems to have realized what failure at Vienna might mean for the rest of Europe. Sobieski's victory ended Moslem conquest and since then the way of the Crescent has been downward. Another

conflict, dangerous for the peace and the integrity of the Church, though not for its existence, was that with Louis XIV. Gallicanism reached its height during the Pontificate of Innocent. Here, too, with a wealth of material not hitherto explored, Pastor has followed the various stages of the struggle and shown how the Pope checked the ambitions of the greatest ruler in Europe. The pages in which Pastor describes Innocent's failure to enlarge or adorn Rome and his constant care for moral reform in the Church and society, are equally significant with those in which his triumphs over the Sultan and the French ruler are narrated.

Not many pages are devoted to the short reign of Alexander VIII. His pontificate was remarkable for little except its glaring contrast in aims and purposes to that of his predecessor. Innocent XII was confronted with the task of undoing much that had happened in Alexander's pontificate and he took up office in the spirit of his namesake. He was not called on to deal with matters of such moment as the Turkish invasion or the question of Gallicanism, and consequently he was in a better position to take up the necessary work of reforming the lives of the clergy and the religious. In Rome he left many memorials of his zeal for the artistic and architectural development of the city. Jansenism, Semi-Quietism and Probabilism, which came up for discussion during his pontificate, claimed a large part of his energies, but did not hinder him from undertaking far-reaching measures of reform at home or from being an earnest patron and promoter of missions abroad.

Although this volume is not so rich as most of its predecessors in detailed narration of papal activities in various fields, it is marked nevertheless by the same vivid style, the same balanced narrative, and the same fearless presentation of fact.

INTELLIGENT PHILANTHROPY. Edited by Ellsworth Faris, Ferris Laune, Arthur J. Todd. The University of Chicago Press; Chicago, Illinois. 1930. Pp. 322.

This is too good a book to be afflicted with such a discouraging title, even though the title does indicate the general aim of the contributors. There are twelve papers, each covering a distinct field and each written by an authority in his own province. In the first, "Mainsprings of Philanthropy," Professor Arthur J. Todd gives on the whole an objective description of his subject and raises many important questions, but answers none of them. He probably had no intention of supplying answers or drawing conclusions. "The Historical Background," by Lynn Thorndike, is

discriminating and comprehensive, although it occupies only twenty-six pages. The author distinguishes between the charitable agencies directly provided by the Church between the fifth and fifteenth centuries and those conducted under the influence of Christian teaching by the civil authorities. He points to an impressive instance of state legislation as early as 806 in a capitulary of Charlemange, recalls that every medieval monarch and feudal lord had his almoner and emphasizes the vast outpouring of gifts by private individuals, the formation of lay brotherhoods for charitable purposes and the social service performed by the industrial guilds and political communes. In passing, he rejects the common misconception that education in the Middle Ages was only for a favored few and declares that popular education "in both Church and secular schools was more widespread at the height of medieval civilization than during the modern period previous to the nineteenth century, . . . " With one exception, the paper on Jewish philanthropy is the longest in the volume. It is very systematically done and contains much information concerning the development of the Jewish doctrine on charity which is not known by the majority of non-Jews who are interested in the general field. For example, the author describes the transition from the motive of the wellbeing of the beneficiaries to the sanction of reward and punishment, and quotes one rabbinical authority to the effect that a beneficiary does more good to the benefactor than the benefactor to the beneficiary, since the former "derives from the alms that he gives a good that is eternal and unchangeable". Many non-Catholic historians of charity regard the motive of heavenly reward as peculiar to the Catholic Church. While Jewish theories in more recent times exhibit a reaction from this "otherworldly" motive and an insistence upon humanistic considerations, the author is of the opinion that "we cannot possibly remain content with making even human welfare the ultimate reason. . . . We must feel convinced or accept on faith that service has its justification in the very nature of reality." With this view, the Catholic would agree; only he would insist that "the nature of reality" means God and His commandment of Brotherly Love.

The Catholic standpoint in charity is presented by the Rev. Dr. William J. Kerby. As we should expect, this paper is systematic, comprehensive and progressive. Moreover, it is not too long. It discusses the subject under the heads of General Principles, Social Conditions and Policies in Detail. The last mentioned division of the paper sets forth the Catholic standpoint in the form of answers to nine crucial and practical questions which take in all the fundamental inquiries that a worker in the field of charity is likely to ask

himself or have addressed to him by others. The answers, although necessarily brief, are completely satisfying to the person who wishes to combine all that is traditional in Catholic teaching with all that is of value in distinctively modern methods. "The Protestant Church and Charity" is handled by Dean Shailer Matthews of the University of Chicago. Within the space of twenty pages this writer gives an objective, discriminating and fairly comprehensive view of his subject. He points out the contract between the Catholic and the Protestant doctrines of salvation in their bearing upon charitable activity, the former holding that justification is impossible without good works, while the latter insists upon justification through faith alone. "For the Protestant, therefore, justification is exclusively by faith, wholly independent of morality." While the author rejects as inaccurate the statement that the early Protestants were indifferent to social evils, he states that "they did not undertake any such general service to the poor and the unfortunate as had been organized by the Roman Church in the religious houses, hospitals, religious orders and almsgiving." In the summary at the end of his paper, Dean Matthews describes Protestant charity as a variety of Christian charity. "It is marked by an increasing tendency to transfer eleemosynary activity from the churches to the state, retaining only such of its elements as are individual or decreasingly ecclesiastical. It regards charity as secondary to the removal of the causes of suffering and so is not content with the existing social status. It finds its motives in the universally recognized Christian attitude of love and leaves questions of technique to the social sciences."

Lack of space prevents even a cursory account of the remaining seven papers. They deal with philanthropy respectively from the viewpoint of Ethics, the Law, Economics, Sociology, Backgrounds of Social Work, Biology and the Social Sciences. The paper on charitable endeavor from the economic point of view by Jessica B. Peixotto is the longest in the volume and one of the most useful. Naturally, a professor of economics stresses the importance of bad industrial conditions as the major cause of poverty. "Biological Aspects of Charity" by H. S. Jennings is, in the main, an adaptation of some chapters in the author's recent work, *The Biological Basis of Human Nature*. As readers of the latter work are well aware, Dr. Jennings does not think much of sterilization as a practical means of improving human heredity or the human race. To those who dream of a superior race through superior stocks, the following sentences will be discouraging: "From the great mass of mediocre parents arise more superior offspring than from the few distinguished parents; more inferior offspring than from the inferior parents. And superior parents often produce mediocre or inferior offspring; inferior parents

at times produce mediocre or superior offspring. In consequence of this situation, decrease or even complete stoppage of the propagation of the 'superior' individuals, or of the 'inferior' individuals, has little effect on the average grade of the next generation."

MOTHER ALPHONSA (Rose Hawthorne Lathrop). By James J. Walsh, M.D., Ph.D., Litt.D. New York, The Macmillan Company. 1930. Pp. 275.

It is hardly to be expected that any adequate appreciation of the work of Mother Alphonsa in the care of incurable and destitute victims of cancer will ever be given. The daughter of Hawthorne, the atmosphere of her home "was full of honor and art, and its references were only beautiful and inspiring and all disgust of every sort was eliminated from fancy and motive". Rose had rare natural endowment which made her sensitive to the cultural traditions, opportunities and contacts that had filled her young life. She married George Parsons Lathrop. She and her husband entered the Catholic Church in 1893. She had begun a literary career which promised distinction. In 1894 she became interested in the victims of incurable cancer and opened a little home for them on the lower East Side of New York. From that time until her death in 1926 she gave her life to the work. She founded a religious community known as the Servants of Relief of the Third Order of St. Dominic. To it came the small group of rarely gifted souls who joined her in beautiful consecration. Later years brought appreciation and resources which enabled Mother Alphonsa to erect suitable buildings and establish the work permanently at Hawthorne. Her death in 1926 brought forth extraordinary tributes to her vision and devotion. The story is told with singular competence by Dr. James J. Walsh in his *Mother Alphonsa.* Wide experience as a physician, familiarity with the problems of cancer, association with Mother Alphonsa in her great undertaking and cooperation in her active work, equip Dr. Walsh admirably for the work that he undertook.

Access to the archives of the community placed at his disposal the range of information which is used with good effect in building up the sketch of Mother Alphonsa. The writer of these lines attempted some years ago to construct the story for himself. The efforts that were made were not without industry but the results obtained fell immeasurably short of being adequate. The experience that was gained enables the writer to appreciate this volume and welcome it cordially.

In the course of the undertaking recourse was had to a number who knew Mother Alphonsa personally and had frequently visited the Cancer Home. It was from them that the writer learned that adequate appreciation of her is hardly to be expected. Certainly no one who has not seen the work and witnessed the heroism that spiritual vision and incredible sympathy can engender will be in any position to realize all that it means. In as far as one can attempt, an evaluation of its assistance will be gained by understanding that the Cancer Home accepts only victims of incurable cancer who are destitute. Heroism can hardly reach farther than this, and when such heroism becomes for privileged souls an everyday and common experience one witnesses an approach to an absolute achievement that only the angels can measure. Not only for the sake of information, but also for the revelation of the reach in self-effacement accompanied by real happiness, Dr. Walsh's volume deserves a welcome to which the REVIEW gives expression gladly.

PROPERTY IN THE EIGHTEENTH CENTURY WITH SPECIAL REFERENCE TO ENGLAND AND LOCKE. By the Rev. Paschal Larkin, O.S.F.C., M.A., Ph.D., Assistant Lecturer in Economics in University College, Cork. Longmans, Green and Co. Ltd.; New York. 1930. Pp. 252.

John Locke wrote no special treatise on Property. He discusses it incidentally to his discourse on civil government which dealt with the origin, foundation and limitation of civil authority. His doctrine on property was, in brief, that the right of private ownership, like the right to live, comes before the State and is based upon the law of nature. The original title to property is human labor, for every man has a right to that which he removes from the state of nature and mixes with the work of his hands. The only limitation which Locke suggests to this right is that a man should not claim any more land upon which to exercise his labor than is consistent with leaving as good land "in common for others". While this doctrine sounds rather radical in making ownership dependent upon labor, this point was never greatly stressed by Locke nor by his successors. Moreover, the labor which Locke had in mind was that of a person who was at once capitalist and laborer, inasmuch as he owned the land which he cultivated or the tools which he used in the workshop. That part of his doctrine which insisted that the right of property came from nature and not from the state and that the state was bound to respect it, received immeasurably more attention than the part which connected property with labor. The net effect of the former part of the doctrine as expounded by both Locke and his successors

tended to justify all existing titles of property on the one hand, and to ignore the duties and responsibilities of ownership on the other.

It is a commonplace of economic history that individualistic and absolutistic theories of property received their highest development in the eighteenth century. Father Larkin devotes a long chapter to this subject and shows that the prevalence of extreme and anti-social notions about the sacredness of private property were largely due to the writings and authority of Locke. He also shows that the supreme security accorded to property in our Federal Constitution derives in no small degree to the same source. The late President Hadley, of Yale, used to say that property has a firmer basis in the Constitution of the United States than in the fundamental law of any country in Europe. Within the last forty years our Supreme Court has made this position stronger than even the fathers of the Constitution desired or expected it to become. In addition to his chapter on "Locke and America," the author presents the influence of Locke's teachings in France under the title of "The French Contrast". But Locke's views have causes as well as effects. In the two first chapters, Father Larkin discusses respectively Locke's predecessors and the rise of individualism. These chapters enable the intelligent reader to see how far the sound doctrine of Thomas Aquinas and the other Schoolmen became perverted or ignored at the hands of the seventeenth and eighteenth century English writers, particularly John Locke.

The author is to be warmly congratulated on this production. It manifests an astonishing amount of patient labor in research, particularly in reading original documents and first-hand sources of all kinds. The book was written as a thesis for the Degree of Ph.D. in the University of London. If this is a fair sample of the work and scholarship required by that University of candidates for the doctorate, the University will never be criticized for making its academic credits and distinctions too easy or too cheap. Father Larkin followed graduate courses for one year at the Catholic Unviersity of America.

INSTITUTIONUM MORALIUM ALPHONSIANARUM EPITOME. P. Cl. Marc. Librairie Catholique Emmanuel Vitte: Lugduni. 1930.

Although this little work is called an "epitome," it contains 565 pages, with approximately 240 words to the page. It is a synopsis, not of the text of St. Alphonsus's "Moral Theology," but of the expansion of that work contained in the two large folio volumes by Father Marc. The utility of synopses and compendiums of theology is much disputed. A fair answer to the question must depend upon

the size of the condensed text. The present little volume undoubtedly offers all the essentials of the moral teaching of St. Alphonsus. Naturally, it does not include much argumentation nor the views of any other authors. A compendium of this magnitude may well be a convenience to those who are fairly well acquainted with moral doctrine and who wish to refresh their memories by reference to the essentials. It cannot be an adequate substitute for consultation of the larger work whenever one wishes to get a comprehensive view. The volume is attractively printed and conveniently subdivided.

CALIBAN IN GRUB STREET. By Ronald A. Knox. The E. P. Dutton Company; New York. 1930. Pp. 221.

From the author of *The Belief of Catholics* one could not expect work of inferior quality. That work, one of the great and forceful apologies for the Catholic faith, showed a spiritual insight and a facility of expression that are given to but few men. For some time prior to the appearance of *Caliban in Grub Street*, rumors were afloat that Father Knox would soon turn out his masterpiece. The rumors were not amiss. The sole regret of the reviewer is that the Symposiasts, at which Father Knox's logical thrusts are destined, do not enjoy sufficient prestige to insure that this book will be read in the United States as in England.

Father Knox exemplifies sanity in belief. From his opening analysis of "The Boom in Religion" to the prophetic chapter on "Religion and the Future" there is a refreshing stream of cool, calculating argument. Discounting the myths, superstitions, and conjectures of the outstanding English writers of his day, he shows the danger of incursion into foreign fields by those whose sole qualification to speak on matters religious is facility of expression. The only part of this work that mystifies is a group of titles. Not only is the title of the work unfortunate, as far as appeal to American readers goes, but the chapter headings "Theological Claustrophobia", "The By-Pass to Damascus", "The Tithonius Complex", and "Gigadibs and Cludge" are far from inviting.

Once you get by the chapter titles, you find yourself absorbed in a presentation of religious truth that could come only from a master of both wit and logic. The influence of the press, the Virgin Birth, the doctrine of the Atonement, the Penitent Thief, the Psychology of Childhood, and even such trivial things as Mr. Wells and prayer-books, get jumbled into one chapter and under the skilful management of Father Knox assume sense and proportion as points of apologetics.

Those English writers addicted to symposiums in the popular press are the direct objective of Father Knox's attack, but that does not imply that this is a destructive work. On the contrary, it is quite constructive. The heart of a Christian must exult with the satisfaction of fullness after reading it. But reading it is no easy task. This is a work to be digested—with difficulty. The intellectual alimentation to be gained therefrom more than repays the effort.

If Father Knox suspects that the writers whom he honors by his attention command attention on this side of the Atlantic, he is mistaken. Yet, just as many of our ablest Catholic apologetic works seem to come westward from England, so too with the course of anti-Catholic literature. Many of the arguments or allegations of the Symposiasts are pre-Christian in their antiquity. Yet it is well for us to read them again and to read Father Knox's masterful analysis of them, for in all probability they will furnish copy for a harassed editor-in-chief of some intellectually bankrupt American periodical in the not distant future.

The reviewer, as usual, noted important passages in this work to be produced in the review. There were so many striking passages that it is impossible to reproduce them all. The prudery of moderns, the treatment of Spiritualism, and the chapter on "Bungling up Damnation" are unparalleled in recent Catholic literature. The whole book is a storehouse of apologetic ammunition. However, ammunition must be used with caution and the suggestion is volunteered that American preachers and writers who use Father Knox's work should remember a caution recently urged by Sheila Kaye-Smith in the *Dublin Review* (January, 1930), that "the truths of the faith may fall upon the non-Catholic author either as a shower of stones or a shower of roses". *Caliban in Grub Street* is most emphatically a shower of stones—but stones that may wake a slumbering people to the gravest of dangers, the loss of a supernatural vision of life.

MALTA OF THE KNIGHTS. By Elizabeth W. Schermerhorn. New York: Houghton Mifflin Co. 1930. Pp. vi-316.

The story of the Knights Hospitallers of Saint John of Jerusalem is one of the most fascinating in history; and if their history after the exile from Rhodes to some extent lacks the romance of the previous centuries, it has the added interest of the survival of a medieval idea and ideal into modern times.

From the Moslem capture of Rhodes, the last Eastern stronghold of the Knights in 1523, to the French capture of Malta in 1798, is a matter of nearly three centuries; all of what one calls the

modern era. Herein lies the true marvel of Malta. While the rest of Europe advanced toward "progressive democracy", the tiny island remained the stronghold of privilege and true nobility of blood; the last home of chivalry. Yet these years at Malta, though not inglorious, for Lepanto alone is glory enough, and it was not alone, lacked that impetuous Crusading zeal which had made their banner and their galleys the despair of the Saracen. The relentless pressure of those years at Rhodes had gradually degenerated into occasional forays hard to distinguish in intention from piracy. Ease and luxury sapped vitality, racial animosity brought disunion, and Napoleon put an end to an Order which could hardly justify its further existence either physically or morally.

It is these Malta years that the authoress has explored with industry and understanding. If she has largely ignored the external forays, slighting even Lepanto, she has presented in great detail the daily life of the Knights on their island fortress. Intrigues, feuds and petty jealousies are revealed alongside of the nobler characteristics. Fortifications, churches and palaces arise before us. The bachelor island proves not altogether impervious to feminine wiles. In this connexion a word of praise is especially due the authoress. Honesty demanded that the frailty of many of the Knights be pointed out. This has been done. But it is matter for congratulation that we have here no *chronique scandaleuse*. The volume is a splendid readable picture of Malta of the Knights, finely written, illustrated and published, for which all interested, not merely in the restricted field of chivalry, but in heroic days and deeds, will be grateful.

ETHICAL TEACHINGS IN THE LATIN HYMNS OF MEDIEVAL ENGLAND: with Special Reference to the Seven Deadly Sins and the Seven Principal Virtues. Ruth Ellis Messenger. (Studies in History, Economics, and Public Law, ed. by the Faculty of Political Science of Columbia University, No. 321.) New York, Columbia University Press. 1930. Pp. 210.

Miss Messenger's study of the Latin liturgical hymns of medieval England is a frank attempt to explain the moral purpose underlying the sacred songs of the Breviary and the Missal. As a work of scholarship her book is marred by the theory that hymnody—at least, the hymnody of the Catholic ritual—serves a moral purpose, not because it expresses religious emotion by very force of lyric expression, but because it stimulates religious emotion through dogmatic and didactic presentation. The idea comes too pertinently to the fore

that the grand old hymns of St. Ambrose, the *Ambrosiani*, Gregory, Prudentius, and their followers were written essentially to teach rather than to inspire. Her theory, briefly stated, is that the philosophic method of Christian moralists, from the neo-Platonic and Stoic-ethical days down to Scholastic Aristotelianism, formed well-nigh the only inspirational background of the liturgical hymns, sequences, and tropes. Accepting unequivocably the questionable theory of Otto Zöckler's two monographs, *Das Lehrstück von den sieben Hauptsünden* and *Die Tugendlehre des Christentums*, that the seven capital vices and categories of virtues, specifically that of the theological-cardinal enumeration, became the dry-as-dust formulary of all Catholic moral teaching, even to-day, Miss Messenger finds references to lust or sloth, for instance, or faith or fortitude here, there, and everywhere in the hymns. For instance, St. Thomas Aquinas's *si sensus deficit . . . sola fides sufficit* is not an humble acceptance of the mystery of the Real Presence, but is interpreted as an insistence on the theological virtue of Faith (p. 109). Other examples exist throughout the book. Zöckler's bias is evident, too, in the words of the author's last two paragraphs. Miss Messenger refers the thought there expressed to *Tugendlehre* (p. 304), but her own words summarize rather the fuller expression of that idea in Zöckler's own epilogue in the *Tugendlehre*.

Despite these blemishes, however, there is in this work a deal of kindly appreciation of Catholic hymnody. Chapter I, treating of the collections of hymns in the Uses of Sarum, York, Hereford, and Lincoln, is a real contribution to the study of liturgical material. The book may well serve, too, as an incentive to personal revaluation of the true, because poetic as well as devotional, worth of lyric outpourings that may pall by frequent iteration.

LES PUISSANCES MORALES ET SUPERNATURELLES DES FEMMES. By J. M. Tissier. Paris: Pierre Téqui. 1930. Pp. xxii-209.

Bishop Tissier of Châlons is well known for his conferences; more than twenty-five books and pamphlets have been issued containing them. It is especially to young people and to women that he addresses himself. The present volume is made up of a series dealing with the power and influence for good that lie in woman's sphere. The first, entitled "Le laicisme inconscient" (which we would render "unscrupulous anticlericalism") was delivered to his diocesan Union of Joan of Arc. It is printed by way of preface; the others deal with the value of woman's devotion, virtue, faith, suffering,

douceur, charity and educational work. The conclusion is an exhortation which might be styled "Sacrifice and Happiness". It was a sermon given at the meeting of the Noëlistes of Paris, whose founder was P. Claude Allez. The discourse on Charity was a conference to the Ladies Association for the Aid of Ruined Churches, presided over by Monsignor Odelin. It is a touching tribute to the group which restored over thirty churches destroyed during the war.

Bishop Tissier speaks with vigor; woman's triumphs are gained through virtue: "You are called to be rulers, if you will use your power." Of education he says, "It is a work as grand and as fruitful as maternity itself." Woman is called to a royal estate, but the foundation of her royalty lies in her sweetness and delicacy. At times, the tone is somewhat mournful; but we must remember that the Bishop is intensely earnest, and he has learned the lesson of trials and suffering. His attitude is always spiritual; to him woman's power means woman's power to save souls and to sanctify. The subject is considered under many phases; and we can learn something from each phase.

RELIGION, THE DYNAMIC OF EDUCATION. Edited by W. M. Howlett. Harper Brothers, New York. 1929. Pp. vii-172.

The eleven lectures forming the contents of this volume and edited by Walter M. Howlett are a symposium of the reasons, as seen by one of the leaders among our separated brethern, why religious instruction and training are a *sine qua non* of a complete and worthwhile education. The defence of religion's place in the education of American youth is indeed timely. Catholic educators as well as others will be gratified to learn (and from these pages, at least indirectly, it will be learned), that the basic concept of education demands provision for the religious inheritance of the child of to-day—the citizen of to-morrow.

The views of Dr. Luther Wiegle, Dean of the School of Religion of Yale University, by far the best of the series making up this volume, are provocative of thought. More correct would have been his statement had he on page 19 closed his second paragraph as follows: "Some Protestants, a few Catholics and Jews have shared in this movement. These must shoulder the responsibility for the situation into which we have drifted." He then would have paid the tribute due to those fearless Protestants of early New England who stoutly stood against Horace Mann for what Dr. Wiegle himself is pleading to-day as the ideal in educational procedure. At the

same time he would have done his share to recognize those who, at terrific sacrifice, have been striving since 1841 to maintain and realize the aforesaid ideal.

His concluding sentence on page 25 should be pondered seriously by all, but especially by those who short-sightedly prefer a compromise to an ideal. It is as follows: "It is one of the tragedies of our time that Protestant, Catholic and Jew should quarrel with one another, while the real enemy of us all, the most insiduous foe of American institutions, the irreligion of the day, wins its way to the minds of our children."

Literary Chat

One of the difficulties in spiritual life is that of bringing details of behavior and attitude into dignified relation with deeper spiritual truth. We are in constant danger of isolating details as unimportant fragments of behavior and permitting them to appear wayward and without spiritual discipline. This is the more significant because life is made up of details of thought, observation, feeling and attitude. Those who are outstanding in spiritual history succeed in making their ways gentle because the spirit of Christ exalts gentleness into primacy, yet many of us miss the beauty and depth of gentleness. Father Pierre Charles. S.J., professor of Theology in Louvain, seems to have caught these truths with singular effect in his three little volumes, *La Prière de Toutes les Heures*. Both style and content give them an appeal that is universal. We noted in our issue of June, 1929 (p. 653), a translation of the second of these volumes by Maud Monahan. The third from her pen has just appeared. (*Prayer for All Times;* P. J. Kenedy and Sons, New York; pp. 176; 1930). This one, like the other, may be recommended unreservedly as most helpful for all priests who seek with true feeling to bring every detail of life under the influence of the spirit of our Lord.

Under the attractive title *The Evening of Life*, John L. Stoddard gives us a condensed translation from the French work of Monsignor Baunard (Bruce Publishing Company, Milwaukee, pp. 304). The translator was attracted by the charm of the original work to which he refers as the most beautiful that he had ever read. The translator's age, now beyond eighty years, gives him an authority supplementing that which rests upon his ability and culture. The work will repay many readings.

Oliver Wendell Holmes remarks somewhere that when the oldest man in a community dies, other old men shudder. The sentry which has stood against the advance of death has fallen. Upon the others is forced the question, Who will be his successor? There must be compensations in old age. Those whom the years still favor will wish to know them and to be prepared for the revolution effected when this life recedes among our solicitudes with rapid step and we look beyond the evening to the morning of the everlasting day of which we know through faith. This work helps one to prepare for that transition. But it does more than that. Younger priests and those no longer young, though not old yet, may gain much from the gentle reflexions on interior life and the wide sweep of observation of social life now made available in English by this translation. For instance, what thoughtful reader would fail to gain something worth while from the following (p. 198)? "In retiring from the world I

have also retired from noise. This is not the least of my gains. Noise is peculiarly obnoxious to the old. I shall shut it out not only from my ears but still more from my mind and heart. I shall defend them both from the tumultuous assaults of political controversies, personal scandals, quarrels and the hollow resonance of worldly disputes. And I shall reserve what still remains to me of strength and life for the defence of solidly established truths." "When an old man has good health and sleep has already taken its needful and rightful share of rest, then the nocturnal vigil which succeeds is a draught of strength and sweetness. . . . There often appear flashes of inspiration, ideas and forms of expression by which the work of the coming day will be illumined."

We would like to see this work on the desk of a priest and to feel that he gladly takes advantage of its wisdom whatever his years. The concluding words on the jacket of the book are worth repeating: "If all old age were like this, 'twere pity to be young."

The author in the course of his work makes cursory references to a large number of historical figures and authors concerning whom a reader might desire information. To satisfy this need, notes arranged alphabetically according to names are given in the last twenty pages of the work.

Frequent Communion creates for many a practical question concerning eucharistic devotions. While ordinary preparation for Holy Communion is associated with attendance at the Holy Sacrifice, thanksgiving after it suffers if spiritual interest and perception are not deep. While there are many who are never at a loss for objects and methods of prayer, there are very many who would be assisted by forms of prayer and reflexion to be found in books. A little work scarcely a half-inch thick and of a size which will fit pocket or handbag, from the pen of Monsignor Reyna of Turin, offers a service of this kind. (*Eucharistic Whisperings,* Society of the Divine Saviour, St. Nazianz, Wisconsin; pp. 122; 1930). The original, written in Italian, was translated into German. The adaptation at hand is from the German text by Winfrid Herbst, S.D.S. It is the fifth volume of the author's series. His *Flowers of the Soul* was highly recommended by a reviewer in our issue of January, 1930; p. 100.

The America Press, New York, has just brought out in 200 pages a sketch of the life of Father Richard Henry Tierney, S.J., by Father Francis X. Talbot, S.J. The work is called a sketch, for a volume of this size would hardly interpret with adequate effect so busy and fruitful a life. Father Tierney was born in 1870 and he died in 1928. He joined the staff of *America* in 1914 and remained actively identified with it until 1925, when the condition of his health made release from exacting duties necessary. Father Talbot's volume takes the reader through the years of Father Tierney's training and teaching hurriedly. Wider contacts were made inevitable when the editorship of *America* brought to him both the duty and the opportunity of dealing with large issues. Defence of Catholic doctrine, the interests of the Church in Mexico, the World War, Canadian and Irish problems, the safeguarding of the interests of Catholic children in Europe following the war engaged his attention in a way to make the files of *America* a cross-section of the most disturbing period in American life. A career so positive and varied could hardly be expected to win universal approval for all attitudes taken, but no one may doubt that Father Tierney was a man of ardent loyalty to Church and country, of exceptional and restless energy.

Father Aloysius, O. S. F. C., has brought out in a little volume of 104 pages in Latin and English text in parallel columns the Office for the Dead, the text of the Requiem Masses and of the funeral service together with the corresponding Gregorian Chant. (*Dona Eis Requiem,* M. H Gill and Son, Dublin.) Priests will naturally understand the uses of the work, but it might well be commended to the laity as offering an insight into the mind of the Church and the spirit of ceremony in respect of the departed.

It is a matter of surprise that our

Catholic publishers have not issued in small pamphlet form the English text of the funeral Mass. Copies could be printed to sell at a merely nominal cost, if ordered in quantities. Not only would the Catholic laity in attendance at funerals find such a pamphlet most serviceable, but Protestants in the congregation could then follow with understanding the sublime liturgy of the obsequies.

The Rev. John Baptist Coyle, C.SS.R., continues his work of commending the spiritual writings of St. Alphonsus. He has just published *Meditations and Readings for Every Day of the Year* (Vol. IV, Part One). It includes extracts from the works of the saint suitable for Sundays and weekdays between the 11th and the 17th Sunday after Pentecost. Material for morning and evening meditation and for spiritual reading is provided for each day. All readings are sufficiently brief to allow for reflexion and prayer. This work, like its predecessor, is well bound, light and easy to hold.

The receipt of fourteen volumes of *Studies* issued from the University of the Sacred Heart of Milan gives proof of great intellectual vigor. All of the works appear in Italian. They touch a wide range of subjects of general scholarship, most of which fall outside the province of the REVIEW. Nevertheless it is a pleasure to call attention to the contribution from that young university to the general welfare of Catholic letters.

A German translation of the Jesuit Father Charrier's *Le Sacré-Cœur et le Sacerdoce* has just been published by Herder and Company, Freiburg. (*Herz Jesu und Priestertum,* pp. 204.) The French text has gone through three editions. Two editions have appeared in Italian, one in Ukranian and translations into other languages are promised shortly. The preface to this translation calls attention to extraordinary tributes to the author's original work. The contents are so distributed as to serve conveniently for spiritual reading during the month of June.

The strange career of Francis Thompson and the haunting beauty of his verse which is not marred by his force, give promise that he will remain a permanent figure in literary history. Any interpretation of him is, therefore, at all times, timely. Brother Leo, whose competence as a literary critic is established, calls Thompson's *Hound of Heaven* the greatest individual poem that the nineteenth century produced. He finds much of its merit in the fact that it touches "upon phases of human life and human experience drawn from every condition of society and from every stage of moral and religious development". "It is a mystic mirror into which the old man, the man of affairs, the housewife, the nun, the saint and the unassuming child may all gaze and find a reflexion of their essential selves." On this account he commends in a short preface, *An Interpretation of Francis Thompson's Hound of Heaven,* by Sister Mary De Lourdes Lacklin, M.A. (Benziger Brothers, New York; pp. 54; 1930.) The author is professor of English at Nazareth Junior College.

The extent to which the author of a poem depends upon his reader for effect suggests that a little work of this kind has great merit in showing a method by which a reader can find its meaning for himself. One admirer of Thompson remarked years ago, that he had gained from two lines in *The Hound of Heaven* an insight into himself which his clerical retreats and spiritual reading of many years had failed to impart. The lines were mentioned at the time. But they are not repeated now because every reader ought to set out to find for himself the message that Thompson left in this incomparable poem.

Three additions have recently been made to the *Bibliothèque Catholique des Sciences Religieuses* (Bloud & Gay, Paris). In *Les Sources du droit ecclésiastique* (pp. 204; price 12 frs.), Abbé Cimetier, S.S., who is known from his *Pour étudier le Code du droit canonique,* traces the history of the documentary sources whence comes the knowledge of canon law. However, instead of following the gener-

ally accepted division of the history into three epochs, Father Cimetier divides his short study into four sections: (1) from the beginning of the Church to the Decree of Gratian (c. 1140); (2) from Gratian to the *Corpus Iuris Canonici* (c. 1500); (3) from the *Corpus Iuris Canonici* to the Vatican Council (1870); (4) from the Vatican Council to the Code.

While no Catholic denies the rights of the Sovereign Pontiff over the universal Church, not many are aware of the means which have been employed to make the exercise of these rights effective. In every age of the Church the Popes have availed themselves of the labors of capable helpers in this gigantic task. In *Les Cardinaux et la Curie* (pp. 210) l'Abbé Martin, dean of the faculty of theology in the University of Strasbourg, discusses the Cardinals who are the chief aids of the Pope in the centralized government of the Church, their origin and prerogatives. He traces the history and points out the competency of the tribunals of the Holy See: the Sacred Penitentiaria, the Rota and the Apostolic Signatura. He treats also of the so-called "offices" of the Roman Curia, which, with the exception of the Secretariat of State, are less active and therefore less well known to-day than formerly.

In the third volume of this series, *Les Congrégations Romaines,* l'Abbé Martin writes of the personnel, the workings and the competence of each of the Roman Congregations which are the offices of the Holy See most in touch with Catholic life in every corner of the world. A bibliography is appended for each chapter of the volumes; indices however are lacking. It is hoped that these volumes, like some preceding ones, will be done into English.

The Pustet *Ordo* for the Middle and Eastern States keeps up their established reputation as publishers of liturgical books in conformity with the Holy See's typical editions. The recently established feasts, with the rules guiding pastors in their administration of the Offices, are found in their proper places. The form is as of old, the most handy for use alike in the sacristy as in the daily sojourns of clerics.

From the old Italian firm of Mario E. Marietti, of Turin, comes a volume which deals with the administration of the Sacrament of Penance (*Epitome Morale Asceticum*). The fact that the volume is a translation from the manual of the Rev. Sebastiano Uccello, who wrote his *Epitome* after long and varied experience in the holy ministry, speaks of itself for the value of the work. We have an abundance of moral and ascetical expositions of Penance to guide confessors; yet here is something of a novel presentation, terse, practical and complete, which will find a welcome with students of theology and priests in pastoral and missionary service.

The same house issues an instructive handbook, *De Rosario B. V. Mariae,* useful especially for directors of Sodalities of Our Blessed Lady and helpful to preachers during the months of May and October. The author, the eminent Dominican P. Ludovico Fanfani, is already a favorite with canonists, and the present treatise largely dwells upon the legislative features of the devotion of the Rosary, though without losing sight of the historical and ascetical merits of the subject.

The Pontifical Biblical Institute in accordance with its annual custom is arranging a tour of the Holy Land for the Spring of 1931. The purpose of the tour is one of study, and the journey is intended particularly for priests engaged in preaching or teaching or in the care of souls. The travelers will leave Brindisi in Italy for Alexandria in Egypt on Sunday, 19 April. A short stay at Cairo will give an opportunity of visiting the Museum and the pyramids of Gizeh. From Cairo the journey will be made by train to Jerusalem, where all will be accommodated at the Pontifical Biblical Institute. Under the guidance of the professors of the Institute they will visit the sanctuaries both within and without the Holy City. Some time will then be spent in Samaria and Galilee, and those places

will be visited which, besides their spiritual interest, are helpful to the understanding of the Holy Text. The expedition returns on the 13 May from Haifa and arrives at Brindisi on the 17th. The price for the tour (from Brindisi to Brindisi), including meals and lodging, is fixed at 55 pounds sterling. Those who may wish to take part in the tour or who may desire further information are requested to write to the Rev. Fr. Rector, Pontifical Biblical Institute, Piazza della Pilotta 35, Roma (101), Italy.

Books Received

SCRIPTURAL.

DIE BEIDEN MAKKABÄERBÜCHER. Übersetzt und erklärt von Hugo Bévenot, Benediktiner der Abtei Weingarten. Mit 2 Karten. (*Die Heilige Schrift des Alten Testamentes,* IV. Band, 4. Abteilung. Übersetzt und erklärt in Verbindung mit Fachgelehrten. Herausgegeben von Dr. Franz Feldmann, o. Professor der Theologie an der Universität Bonn, und Dr. Heinr. Herkenne, a.o. Professor der Theologie an der Universität Bonn.) Peter Hanstein, Bonn. 1931. Pp. xii—263. Price: 9 *Mk.* 60; bound, 11 *Mk.* 60.

JUDAS ISKARIOTH IN DEN NEUTESTAMENTLICHEN BERICHTEN. Untersucht von Dr. Theol. Donatus Haugg. B. Herder Book Co., Freiburg im Breisgau and St. Louis. 1930. Pp. 198. Price, $1.50 *net.*

THEOLOGICAL AND DEVOTIONAL.

THE DIVINE OFFICE. A Study of the Roman Breviary. By the Rev. E. J. Quigley. Second edition, revised and enlarged. M. H. Gill & Son, Ltd., Dublin; B. Herder Book Co., St. Louis. 1930. Pp. xiii—316. Price, $2.50 *net.*

THE PRIEST'S MANUAL FOR THE HOLY SACRIFICE OF THE MASS. Compiled by the Rev. George Porter, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xii—209. Price, $1.20 *net.*

THOUGHTS OF THE CURÉ D'ARS. For Every Day. Compiled and arranged by W. M. B. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 124. Price, $1.25 *net.*

MARRIAGE. By Martin J. Scott, S.J. Paulist Press, New York. 1930. Pp. xi—188. Price: cloth, $1.00; paper, $0.50.

MEDITATIONS AND READINGS FOR EVERY DAY OF THE YEAR. Selected from the Spiritual Writings of St. Alphonsus, Doctor of the Church and Founder of the Congregation of the Most Holy Redeemer. Vol. IV, Part I. Foreword by His Grace the Archbishop of Cashel. Edited by John Bapt. Coyle, C.SS.R. B. Herder Book Co., St. Louis; Talbot Press, Ltd., Dublin and Cork. 1930. Pp. xx—368. Price, $2.00 *net.*

MEDIEVAL SPIRITUALITY. By Felix Vernet, Professor in the University of Lyons and the Grand Séminaire of Valence. Translated by the Benedictines of Talacre. (*Catholic Library of Religious Knowledge,* XIII.) Sands & Co., London; B. Herder Book Co., St. Louis. 1930. Pp. 237. Price, $1.35 *net.*

THE PEARL OF REVELATION. The Real Presence of Christ in the Holy Eucharist and the Priesthood of Malkizadek. By the Rev. Emmanuel Elkouri Hanna, Syrian Catholic Missionary in America. P. J. Kenedy & Sons, New York; Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1929. Pp. xii—268. Price, $2.00.

MARIA OF PADUA. One of S. Thérèse's Little Legion. With an Introduction by Benedict Williamson. Alexander-Ouseley, Ltd., London; B. Herder Book Co., St. Louis. 1930. Pp. 193. Price, $1.35 *net.*

MONTH OF THE SACRED HEART. By Sister Mary Emmanuel, O.S.B. B. Herder Book Co., St. Louis and London. 1930. Pp. vi—294. Price, $2.00 *net.*

A BRIEF RULE AND DAILY EXERCISE. For a Beginner in the Spiritual Life. With *The Oratory of the Faithful Soul.* By Ludovicus Blosius. Translated from the Latin by Bertrand A. Wilberforce, O.P. and Robert A. Coffin, C.SS.R. Edited by Dom Roger Hudleston, O.S.B., Monk of Downside Abbey, with an Introduction by the same. (*The Works of Louis de Blois,* commonly called Ludovicus Blosius, Vol. VII.) Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xix—168. Price, $1.60 *net.*

PERFECT SELF-ABNEGATION AND PERFECT LOVE. By A. Saudreau, Honorary Canon of Angers. Translated from the French. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 54. Price, $0.40 *net.*

BAPTISM AND CONFIRMATION. From the French of Raoul Plus, S.J. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. vii—156. Price, $1.40 *net.*

THE NEW AND ETERNAL COVENANT. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. viii—289. Price, $2.90 *net.*

A SUPPLEMENT TO THE CATECHISM. Short Notes on Catholic Apologetics. For the Upper Forms of Schools and General Use. By Bernard Kelly, author of *A Short Course of Catholic Instruction, Synoptical Sermons, Supplementary Volume to Butler's "Lives of the Saints",* etc. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. v—48. Price, $0.50 *net.*

MANUAL AND PRAYER BOOK FOR THE THIRD ORDER OF ST. NORBERT. Compiled by Norbertine Tertiaries of Madison, Wisconsin. Norbertine Novitiate, Monona Drive, Madison, Wis. 1930. Pp. 240.

A RETREAT UNDER THE GUIDANCE OF ST. JOHN OF THE CROSS, in Union with St. Teresa of the Child Jesus and Sister Elizabeth of the Trinity. By Mother Mary of the Blessed Sacrament, Carmelite Nun. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. xix—312. Price, $3.35 *net.*

A THOUGHT FOR EVERY DAY. From the Writings of the Right Rev. J. B. M. David (1761-1841). With a Calendar of the Saints. Compiled by Sister Columba Fox, M.A., of the Sisters of Charity of Nazareth, author of the *Life of Bishop David.* Frederick Pustet Co., Inc., New York and Cincinnati. 1931. Pp. xi—129.

THE BRIEF CASE FOR THE EXISTENCE OF GOD. By Daniel A. Lord, S.J. (*Catholic Action Outline for Study Groups,* No. 1.) Queen's Work Press, St. Louis. 1930. Pp. 60. Price, $0.75; 12 copies, $0.60 apiece; 50 copies, $0.50 apiece.

YOU CAN'T LIVE THAT WAY. By Daniel A. Lord, S.J. (*Queen's Work Booklet,* No. 29.) Queen's Work Press, St. Louis. 1930. Pp. 28. Price, $0.10.

CHRIST LIVES ON. His Life is Daily Repeated in the Eucharist. By Daniel A. Lord, S.J. (*Queen's Work Booklet,* No. 28.) Queen's Work Press, St. Louis. 1930. Pp. 45. Price, $0.10.

DE LEGIBUS ECCLESIASTICIS. A. Van Hove, Iuris Canonici Doctor ac Magister et in Universitate Catholica Lovaniensi Professor. (*Commentarium Lovaniense in Codicem Iuris Canonici.* Editum a Magistris et Doctoribus Universitatis Lovaniensis. Volumen I—Tomus II.) H. Dessain, Mechliniae et Romae. 1930. Pp. xviii—382. Pretium, 40 *fr.*

MORAL THEOLOGY. A Complete Course, Based on St. Thomas Aquinas and the Best Modern Authorities. By John A. McHugh, O.P. and Charles J. Callan, O.P. Vol. II. Joseph F. Wagner, Inc., New York; B. Herder, London. 1930. Pp. viii—802.

MASS PRAYERS AND HYMNS FOR CONGREGATIONAL USE. Arranged by Joseph Reiner, S.J., Loyola University, Chicago. 1930. Pp. 22. Price, $0.05; $4.00 a hundred.

UN LAÏC REGARDE L'EGLISE. Par Jean Grès. Lettre-Preface du R. P. Yves de la Briere. Gabriel Beauchesne, Paris; Editions de la Cite Chretienne, Bruxelles. 1930. Pp. 141. Prix, 10 *fr.*

LE CANTIQUE SPIRITUEL DE SAINT JEAN DE LA CROIX, Docteur de l'Église. Notes Historiques, Texte Critique, Version Française. Par Dom Chevallier, Moine de Solesmes. Desclée, de Brouwer & Cie, Paris 7e et Bruges. 1930. Pp. 769. Prix, 40 *fr.*

PHILOSOPHICAL.

THOUGHTS TWICE-DYED. By Fr. Vincent McNabb, O.P. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 86. Price, $0.75 *net.*

THE CATHOLIC CHURCH AND BOLSHEVISM. Seven Lectures by the Rev. John A. McClorey, S.J. B. Herder Book Co., St. Louis and London. 1931. Pp. 110. Price, $1.00 *net.*

A NEWMAN SYNTHESIS. Arranged by Erich Przywara, S.J. Longmans, Green & Co., New York. 1931. Pp. xvi—379. Price, $3.00.

EUGENICS. Aims and Methods. By Henry Davis, S.J., Professor of Moral Theology, Heythrop College, Chipping Norton, Oxon. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1930. Pp. 79. Price, $0.50 *net.*

A SURVEY OF NATIONAL TRENDS IN BIOLOGY. By Edward J. v. K. Menge, Ph.D., Sc.D., Director of the Department of Animal Biology in Marquette University. A Series of Lectures Prepared for the National University of Cordoba and for the Sociedade de Medicina e Cirurgia do Rio de Janeiro (Brazil) and Delivered at the National Universities of Cordoba (Argentina), Montevideo (Uruguay), and Santiago (Chile), and for the Sociedade de Medicina e Cirurgia de Janeiro during August and September, 1927. Bruce Publishing Co., Milwaukee. 1930. Pp. xi—156. Price, $2.00.

LE CONVENZIONI INTERNAZIONALI DI DIRITTO MARITTIMO. Amadeo Giannini. (*Pubblicazioni delle Universita Cattolica del Sacro Cuore.* Serie seconda: Scienze Giuridiche, Vol. XXVII.) Societa Editrice "Vita e Pensiero", Milano. 1930. Pp. xi—474. Prezzo, 25 *L.*; 27 *L.* 50 per spese postali, e 28 *L.* se si desidera la raccomandazione.

LEXICON PERIPATETICUM PHILOSOPHICO-THEOLOGICUM in quo Scholasticorum Distinctiones et Effata Praecipua Explicantur, Auctore Nuntio Signoriello, Metropolitanae Ecclesiae Neapolitanae Canonico in Archiepiscopali Lyceo Logicae et Metaphysicae Professore Emerito. Editio quinta accurate recognita et emendata. Fridericus Pustet, Romae. 1931. Pp. viii—470. Pretium, *L.* 25.

LITURGICAL.

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